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VOTIVE MASSES.

PART I.

SOLEMN AND PRIVATE.

1.—A *Votive Mass*, in the strict and proper meaning of the word, is that which is not prescribed by the rubrics, and does not correspond with the Office recited by the celebrant on any individual day according to the *Ordo* or *Kalendarium* which he follows.[1] Hence Masses which are celebrated in conformity with the *Officia Votiva per Annum*, granted by Apostolic Indult, July 5, 1883,[2] or the Mass in honor of the Blessed Virgin, prescribed by the rubrics on Saturdays of Advent,[3] and the Masses of Ferials and Vigils occurring within octaves, which must be celebrated in Cathedral and Collegiate Churches besides the prescribed Mass of the feast,[4] are not, strictly speaking, *Votive Masses.*

2.—Votive Masses are divided—

A. On account of their intrinsic solemnity (*ratione solemnitatis intrinsecae*) into:

I. Solemn Masses;
II. Private Masses;
III. Privileged Masses.

B. On account of the subject (*ratione objecti*) into:

[1] According to this definition *Requiem* Masses are also votive, but since they are governed by special rules (See THE ECCLESIASTICAL REVIEW, November, 1902) they are here excluded.

[2] S.R.C. Urbis et Orbis, 3581.

[3] Rubr. Gen. Miss. Rom., Tit. iv, 2.

[4] Schober, *S. Alphonsi Liber de Caerem. Missae*, App. iii, n. 2.

I. Masses of Saints and Mysteries whose feasts are celebrated during the year;

II. Masses found at the end of the Missal after the *Commune Sanctorum;*

III. Masses for Various Purposes.

3.—The distinction of *private* and *solemn* votive Masses does not depend on the *external* or *extrinsic* solemnity with which they are celebrated, *i. e.*, they are not *solemn* because they are celebrated with the assistance of a Deacon and a Subdeacon or in chant, nor are they *private* because they are read only, or are *low* Masses, but it depends on their *intrinsic* solemnity. Hence a *private* votive Mass may be celebrated with the assistance of Deacon and Subdeacon, or may be a *missa cantata.*

I.—Solemn Votive Masses.

4.—A *solemn* votive Mass is that which is celebrated

1°. For a *grave cause* or *public need of the Church.* Such would be some spiritual or temporal need which affects the whole community, or at least the greater part of it, *e.g.*, for obtaining a great favor: peace, rain, clear weather, recovery of the health of the Roman Pontiff, Bishop, secular Prince, election of a Pope, Diocesan Bishop, etc.;[5] for averting some great calamity: war, contagious disease, unusual mortality;[6] for returning thanks for some significant favor or blessing.[7]

2°. *With external solemnity, i. e.,* with deacon and subdeacon, if in any manner it is possible, or at least in chant.[8]

3°. *Prescribed* or *at least permitted by the Ordinary:* Roman Pontiff, Bishop of the Diocese or some authoritative person or persons acting in place of the Ordinary. If a grave and public cause for a solemn votive Mass should exist in any city, town, district or parish, *e.g.*, contagious disease, permission for it must be obtained from the Ordinary.[9]

[5] S.R.C., May 19, 1607, n. 235, ad. 12; Appeltern, *Man. Lit.*, vol. i, p. 139.

[6] Van der Stappen, *De Rubr. Miss. Rom.*, Quaest. 206, 1°; De Herdt, *S. Lit. Praxis*, vol. i, n. 27.

[7] *Ibidem.*

[8] Rubr. Gen. Miss., Tit. ix, 14 and Tit. xii, 4; De Herdt, vol. i, n. 29.

[9] Van der Stappen. *Ibidem*, Quaest. 207, 3°.

Note.—(*a*) The election of an Abbess;[10]

(*b*) the reception or profession of Religious;[11]

(*c*) the first Mass or the Golden Jubilee of a priest;[12]

(*d*) the solemn procession in honor of the Blessed Sacrament;[13]

(*e*) a Novena;[14]

(*f*) the titular feasts of sodalities and confraternities;[15] and many other similar causes—are not considered important enough to allow a *solemn votive Mass.*

5.—The solemn votive Mass is permitted every day of the year, Sundays included, except on

1°. Feasts, *Dupl. 1 classis;*

2°. The privileged Sundays—I. Advent, I. Lent, Passion, Palm, Easter, *in Albis*, Pentecost, and Trinity;

3°. Ash-Wednesday and during Holy Week;

4°. The Vigils of Christmas and Pentecost;[16]

5°. The days on which the Office of the saint or mystery, in whose honor the votive Mass is to be celebrated, is recited, whether *ratione festi aut octavae.*[17]

6.—If a solemn votive Mass is to be celebrated on the days noted above (**5**, 1°, 2°, 3°, 4°, 5°), the Mass of the day is taken in its entirety, and the oration of the votive Mass is added to the principal oration *sub una conclusione*,[18] and the other occurring orations are subjoined *sub distincta conclusione.*[19]

Example.—The Ordinary prescribes a solemn votive Mass in honor of the Holy Ghost on August 28th. That day would be the Titular Feast of Church of St. Augustine, which in that church is a *duplex primae classis.* In the Church of St. Augustine the Mass of this Saint must be taken in its entirety, and the oration of the

[10] S.R.C., April 28, 1708, n. 2184, ad 5.

[11] S.R.C., July 24, 1683, n. 1714, ad 5.

[12] Schober, *Ibidem*, App. iii; c. I, A. 2.

[13] S.R.C., May 8, 1749, n. 2402; Sept. 10, 1796, n. 2552, ad 4; Dec. 6, 1653, n. 954.

[14] S.R.C., Sept. 2, 1690, n. 1843, ad 5 et 6.

[15] S.R.C., Sept. 23, 1837, n. 2769, ad 8.

[16] S.R.C., June 30, 1896, n. 3922, § ii, 2.

[17] S.R.C., Jan. 26, 1793, n. 2542, ad 2.

[18] S.R.C., June 30, 1896, n. 3922, § ii, 2.

[19] De Herdt, *Ibidem*, vol. i, n. 29; Schober, *Ibidem*, App. iii, c. i, B.

Holy Ghost must be added to that of St. Augustine *sub una conclusione*.

7.—In a solemn votive Mass the following must be observed:

1°. The *Gloria in excelsis* is always sung,[20] except when *violet* vestments are used.[21]

2°. Only one oration is sung.[22] Every commemoration, even of a Sunday, Major Ferial, etc., although only one Mass is celebrated in the church,[23] is omitted, except when the votive Mass is celebrated in presence of the Most Blessed Sacrament exposed, or when it is a Mass of thanksgiving;[24] for then the oration *de S.S. Sacramento*, or *Deus misericordiae*, respectively, is added to the oration of the Mass *sub unica conclusione*.[25]

3°. The *Sequence* is always omitted.[26]

4°. The *Credo* is always sung, even if the Mass is in honor of a saint on whose feast day it is not recited in Mass.[27] It is, however, not sung in votive Masses celebrated in *violet* vestments,[28] except on Sundays.[29]

5°. With regard to the *Preface:* (*a*) If the votive Mass has its *proper* Preface, it must be recited, although the votive Mass is sung within an octave which has its proper Preface; (*b*) If the votive Mass has *not* a *proper* Preface, but is celebrated within an octave having a proper Preface, the latter must be recited; (*c*) If the votive Mass has no proper Preface, but within an ecclesiastical cycle which has a proper Preface (Lent, Passiontide, etc.), then the Preface of the cycle is recited; (*d*) If no proper Preface is prescribed, then the *communis* is recited,[30] except on Sundays

[20] S.R.C., June 30, 1896, n. 3922, § ii, 3.

[21] Rubr. Gen. Miss., Tit. viii, 4.

[22] Rubr. Gen. Miss., Tit. ix, 14.

[23] S.R.C., Jan. 29, 1752, n. 2417, ad 7.

[24] For a Mass of Thanksgiving the Mass *de Trinitate*, or *de Spiritu Sancto*, or *de Beata Maria* is taken.

[25] S.R.C., June 23, 1736, n. 2323, ad 1. Rubr. Spec. Miss. placed before the Missa Votiva *pro Gratiarum actione*.

[26] S.R.C., Sept. 16, 1673, n. 1490, ad 2; March 21, 1795, n. 2550, ad 2.

[27] S.R.C., Aug. 13, 1667, n. 1357, ad 3.

[28] S.R.C., Feb. 13, 1666, n. 1333, ad 4.

[29] Rubr. Gen. Miss., Tit. xi.

[30] Rubr. Gen. Miss., Tit. xiii, 4.

when the Preface *de Trinitate* must be sung.[31] These rules concerning the Preface are applicable to all votive Masses.

Note.—No attention is to be paid to the Preface which would be recited if the Mass were celebrated *conformis officio diei.*

Example.—If on Thursday the office *de SS. Sacramento* is recited and the Mass of the Most Blessed Sacrament were celebrated, the Preface would be *de Nativitate.* But if on that day a solemn Mass were sung in honor of St. Augustine, the Preface in this Mass would be the *communis.*

6°. During the octave of the Feast of the Ascension there is a proper *Communicantes* in the Canon of the Mass.[32] This special *communicantes* is recited in all solemn votive Masses, celebrated during this octave even if the special Preface of the octave is not recited.[33]

Example.—If a solemn votive Mass of the Blessed Virgin is celebrated during this octave, the Preface will be *de B. Maria Virg.*, but the *Communicantes* will be the *proprium de Ascensione.*

7°. *Ite Missa est* is sung as often as the *Gloria in excelsis* is prescribed but *Benedicamus Domino*, when *Gloria in excelsis* is omitted.[34]

8°. The Gospel of St. John *In principio* is invariably recited at the end of a votive Mass, although it be celebrated on a Sunday, Vigil, or Ferial, which has a proper gospel.[35]

8.—In the rubrics of Passiontide it is prescribed that the Ps. *Judica* before the *Confiteor* and the *Gloria Patri* at the Introit and after the *Lavabo* be omitted. This is, however, not the case in votive Masses, even if the Mass *de Cruce* or *de Passione* be celebrated.[36]

9.—In solemn votive Masses the *color* of the vestments and the ornaments of the altar must be the same, with few exceptions, as that used on the feast itself.[37]

[31] *Ibidem*, 5.

[32] During the other octaves having a proper *Communicantes* and *Te igitur* no solemn votive Mass is allowed to be sung.

[33] S.R.C., June 16, 1663, n. 1265, ad 3.

[34] Rubr. Gen. Miss., ℣ xiii, 1.

[35] *Ibidem*, 2.

[36] De Herdt, vol. iii, n. 21, II; Van der Stappen, Quaest. 241.

[37] Rubr. Gen. Miss., Tit. xviii, 2 and 3; S.R.C., Aug. 13, 1667, n. 1357, ad 3.

A. In Masses of the Saints:

1°. *White*—Blessed Virgin, Confessors, Virgins;

2°. *Red*—Apostles[38] and Martyrs.[39]

B. In Masses of the Mysteries:

1°. *White*—Most Holy Trinity, Angels, M. B. Sacrament, Holy Name, Sacred Heart;

2°. *Red*—Holy Ghost, Cross, Precious Blood, Instruments of the Passion;[40]

3°. *Violet*—Passion.[41]

C. In Masses for Various Purposes:

1°. *Red*—Election of a Roman Pontiff;

2°. *Violet—Pro quacumque necessitate, pro peccatis, ad postulandam gratiam bene moriendi, ad tollendum schisma, contra paganos, tempore belli, pro pace, pro vitanda mortalitate, pro iter agentibus, pro infirmis.*[42]

10.—In solemn votive Masses the Orations, intonation of the *Gloria* and *Credo*, Preface, *Pater Noster*, *Ite Missa est* or *Benedicamus Domino* are sung in the *Festive Tone.*[43]

Note.—The solemn votive Mass is prescribed with regard only to its *nature*, not its application. Thus, if the Ordinary were to order a votive Mass *pro Pace* on Sunday, this Mass must be sung. If it is the parochial Mass, it must be applied *pro populo*;[44] but if it is not the parochial Mass, it can be applied for any purpose according to the intention of the celebrant or of the person who gives the stipend.[45]

[38] *White* is used—St. John, Ap. and Evang., (During the *Paschal Season* the votive Mass in honor of St. John, Ap., will be that of May 6, *ante Portam Latinam*, and the color will be *red.* Wapelhorst, Comp. S. Lit., n. 28. 2.), Conversion of St. Paul, St. Peter's *Chair*, St. Peter's *Chains.* Rubr. Gen. Miss., Tit. xviii, 3.

[39] The color on the feast of the Holy Innocents is *violet*, except when it falls on Sunday, when it is *red.* In votive Masses it is always *red.*

[40] Only in places in which these Masses have been granted. S.R.C., April 23, 1875, n. 3352, ad 2.

[41] *Red* in used in the Mass of the Passion *votiva per annum officio conformis.* S.R.C., Nov. 24, 1883, n. 3597, ad 2.

[42] Rub. Gen. Miss., Tit. xviii. For the color on the anniversary of the election or consecration of a Bishop and the Mass *pro sponso et sponsa* see *Privileged Votive Masses.*

[43] Haberl, *Magister Choralis*, ch. 20, etc.; S.R.C., May 19, 1607, n. 235, ad 12.

[44] In this country *decet ex charitate.* S.C. de P.F., Aug. 18, 1866, ad 2.

[45] Van der Stappen, Quaest. 261.

II.—Private Votive Masses.

11.—The Rubric of the Roman Missal[46] says that private votive Masses, whether *cantatae* or *lectae*, may be celebrated "*Quocumque die Officium non est Duplex, aut Dominica pro arbitrio Sacerdotum.*" This privilege, apparently so general, must be restricted in its application, for the rubric subjoins "*Id vero passim non fiat, nisi rationabili de causa et quoad fieri potest, Missa cum Officio conveniat.*"

A reasonable cause would be the petition of a person giving a stipend, or the special devotion of the celebrant towards a mystery or a saint.[47]

12.—Private votive Masses are permitted on all days, except

1°. On all Sundays of the year;

2°. Within the privileged octaves of Christmas, Epiphany, Easter, Pentecost, and *Corpus Christi.*

3°. On the Vigils of Christmas, Epiphany and Pentecost.

4°. On Ash-Wednesday and during Holy Week.

5°. On Feasts of a double rite.[48]

6°. All Souls' Day, November 2d.[49]

7°. On the Rogation Days, if the procession takes place, in parish churches in which only *one* Mass is celebrated.[50]

13.—A votive Mass of a saint or a mystery cannot be celebrated on the day on which the office of such saint or mystery is recited, *e. g.*, on October 10th the Mass in honor of St. Francis Borgia must be celebrated *more festivo*, not *more votivo.*

14.—When the rite of the feast prohibits the celebration of a votive Mass, it is not allowed to add to the Mass the commemoration of the saint, or of the mystery, in whose honor a votive Mass is requested, except it is a day on which the third oration of the Mass is *ad libitum.*[51]

15.—In private votive Masses the following must be observed: The *Gloria in excelsis* is not said except

[46] Tit. iv, n. 3.
[47] St. Lig. *Theol. Moralis*, lib. vi, n. 419.
[48] S.R.C., *Decretum Generale*, June 30, 1896, n. 3922, iii.
[49] Schober, App. iii, c. 2, n. 1.
[50] Appeltern, p. 161.
[51] S.R.C., Sept. 7, 1850, n. 2981, ad 3.

(*a*) In Masses in honor of the B. Virgin Mary celebrated on *Saturday*.

(*b*) In Masses in honor of the Angels, taken singly or collectively.[52]

(*c*) In Masses of Saints, which are celebrated on the day of their death or festival day, whose office is not recited on that day, but of whom only a commemoration is made, *e.g.*, September 23d in a votive Mass celebrated in honor of St. Thecla.

(*d*) In Masses of a saint or a mystery which are celebrated during the octave of the feast; *e.g.*, December 11th is the feast of St. Damasus, *semiduplex*. On that day in a votive Mass of the Immaculate Conception the *Gloria* will be recited.

16.—*Orations.*—Private votive Masses are of a *simple rite*. Hence at least *three* orations must be recited, but more can be said, *i. e.*, *five* or *seven*, for the number must be uneven.[53]

Note 1.—The number of orations must be uneven only when they are strictly votive or *ad libitum sacerdotis*. If the rubrics prescribe *four* or *six* orations they will suffice; *e.g.*, if a votive Mass were celebrated in honor of St. Augustine on December 11th, the orations would be (1) St. Augustine, (2) St. Damasus, (3) Octave of the Immaculate Conception, (4) Ferial of Advent. These would suffice. The celebrant can add another, but he could not add *two* more, for that would make *six;* consequently he would be obliged to add *three* more to make it *seven*. In like manner if the *orationes late dictae votivae* (*Most Blessed Sacrament* during time of exposition, the *Oratio imperata*) must be added, it is not necessary that the number be *uneven*. They are simply added to the orations prescribed by the rubrics. Consequently if the rubrics prescribe *four* orations during the exposition the oration *de SS. Sacramento* is added, and if there be an *imperata* that is subjoined and the number of orations would be *six*.[54]

Note 2.—If the *orationes communes* prescribed by the rubrics (*A cunctis, de Spiritu S.*, etc.) are dropped because special com-

[52] Rubr. Gen. Miss., Tit. viii, n. 4.

[53] Rubr. Gen. Miss., Tit. ix, 12; Van der Stappen, Quaest. 243; De Herdt, vol. i, n. 77.

[54] Van der Stappen, Quaest. 247.

memorations take their place, it is not necessary that they should be resumed if the celebrant wishes to increase the number to *five* or *seven* orations, but any commemoration, allowed in any manner by the rubrics, may be recited.[55]

17 —*The order of the orations is as follows:—A.* 1°. Of the votive Mass; 2°. of the Mass corresponding to the office of the day; 3°. either (*a*) the special commemoration which ought to have been made in the second place of the Mass of the day, if any was to be made, or (*b*) the *commemoratio communis* proper of the season or Mass. Thus (*a*) in a votive Mass in honor of St. Aloysius on September 23d: (1) St. Aloysius, (2) St. Louis, (3) St. Thecla. (*b*) In a votive Mass in honor of St. Aloysius, on July 15th: (1) St. Aloysius, (2) St. Henry, (3) *A cunctis.*

B. If a votive Mass is celebrated in honor of a *simple* feast, which is commemorated in the Mass of the feast of the day, the oration of the simple feast cannot be repeated. Thus on September 23d in the votive Mass of St. Thecla the orations will be (1) St. Thecla, (2) St. Linus, (3) *A cunctis* (not St. Thecla again).

C. For the same reason if in a votive Mass of the B. Virgin Mary the *third* oration would, according to the *Ordo*, be *A cunctis*, this oration is changed into *de Spiritu Sancto*, because in the *A cunctis* the commemoration of the B. V. Mary would be repeated.[56] Thus if a votive Mass of the B. V. Mary were celebrated July 15th, the orations would be (1) B. V. Mary; (2) St. Henry; (3) *de Spiritu Sancto.* If the votive Mass is in honor of SS. Peter and Paul, instead of *A cunctis*, the oration *Concede nos famulos* in honor of the B. V. Mary is recited.[57]

In the votive Masses in honor of St. Joseph, the *A cunctis*, when prescribed, is recited, but the name of St. Joseph is omitted in it.[58] In the votive Mass of the Titular of the Church, either the name of the titular saint may be omitted in the *A cunctis*, or instead of the *A cunctis* the oration *Concede quaesumus*, the first among the *Orationes diversae* may be recited.[59]

[55] De Herdt, vol. i, n. 80.
[56] Rubr. Gen. Miss., Tit. ix, n. 15.
[57] *Ibidem.*
[58] Rubr. partic. in Missa de S. Joseph inter *Missas Vto. per annum pro Feria IV.*
[59] S.R.C., May 15, 1819, n. 2597, ad iii.

D. In a votive Mass in *honorem Omnium Sanctorum* the third oration will be *de Spiritu Sancto.*[60]

E. In a votive Mass in honor of St. Peter the second oration will be of St. Paul, and in a votive Mass in honor of St. Paul the second oration will be of St. Peter.[61]

F. The order to be observed in the *orationes votivae stricte dictae* is the *ordo dignitatis;* and in regard to the *Orationes diversae* found in the Missal, the order given there is to be observed.[62]

18.—*Sequences* proper of the festive Mass are never recited in *votive* Masses.[63] *Credo* is never recited in private votive Masses; this is even the case if a votive Mass of a saint or mystery is celebrated during the octave of such a saint or mystery, although *ratione octavae* it would be recited in Mass were it *conformis officio diei;*[64] *e.g.*, if on December 11th, the feast of St. Damasus, the votive Mass of the Immaculate Conception is celebrated, the *Credo* is not recited.

19.—For the Preface, special *Communicantes, Ite Missa est* and *Benedicamus Domino,* Gospel at end of Mass and special rubrics of Passiontide, vid. **7.** 5°, 6°, 7°, 8°, and **8** above.

20.—If a private votive Mass is celebrated solemnly or in chant, the orations are sung in the *tonus simplex ferialis;* the Preface and *Pater Noster* in the *tonus ferialis;* the *Ite Missa est* or *Benedicamus Domino* in the *tonus simplex;* except the *Ite Missa est* in votive Masses of the Blessed Virgin, which is sung as in all other Masses celebrated in her honor.

S. L. T.

A PLEA FOR CATHOLIC AGNOSTICISM.

A FEW weeks ago I turned up the letters of a dear friend and fellow student some years younger than myself when we were together, and now, alas, some years dead. At the lower end of the bundle is a little sheaf of papers tied together with green

[60] Van der Stappen, Quaest. 246, 4°.
[61] *Ibidem* 2°; Rubr. Gen. Miss., Tit. vii, n. 5.
[62] Van der Stappen, Quaest. 248.
[63] S.R.C., Sept. 16, 1673, n. 1490, ad 2 March 21, 1795, n. 2550, ad 2.
[64] S.R.C., *Decretum Gen. de Missis Votivis,* June 30, 1896, n. 3922, iii, 3.

tape separate from the rest. It is labelled "Catholic Agnosticism," and is a series of letters, the last he ever wrote me, in which he sketches with a purposely light but, as I think, suggestive touch, some of the difficulties of an ecclesiastical student as they appeared to him. I have re-read these letters of late with more interest than I gave to them some years ago. And it has occurred to me that they might have interest for a wider circle of readers. The points made have been seconded by my own after-experience and by a great deal that I have at various times since heard urged by men neither incompetent nor reckless anent ecclesiastical studies. For myself I should never be at pains to work up an indictment against an existing system. That is a wearisome business at best, and it is none of mine. Perhaps, too, an unsuccessful student is not the best critic of educational methods. I do not think he need be the worst; but let that pass. I have the pleasantest recollections of my student days, yet they are purely personal of the men I met and lived with. It was no great grief, and, as I think, no great intellectual loss to me when I heard my last lecture. Perhaps I was not altogether fortunate in my experience. I think I may have picked up a little knowledge since, from men and books both, but chiefly the former. I do not easily harbor resentment and do not feel disposed to enter the lists against any eager defender of the system under which it is ordained for wise reasons that we should suffer discomfort for a time. If I have views, I am by no means prepared to burn for them. I have the saving good sense to see that after all it may be the subject, not the system, that is at fault.

There are a few questions, however, that often come to my mind. Are the men for the system, or should the system be for the men? Should it be suited to the many or the few? And is it not the fact that among Anglo-Saxons at least the type of mind best suited to the present methods is not too commonly found? Can that presentment of doctrine which so minimizes the real difficulties—confuses them with "objections"—be the one best calculated to fit us to solve those difficulties for others when they are offered to us for solution? Or can a body of apologetic constructed mainly to appeal to those within be the best for those who, like ourselves, have so largely to work upon those without?

I have often heard this said:—"It is sheer want of logic which keeps men out of the Church." It is an amazing dictum, and itself an indirect indictment of the system. But grant it true; we cannot teach men dialectics. If they, foolish no doubt, will have none of our method, might it not be possible to go to work another way?—as a certain Paul would have done—to say nothing of his Master. Are the needs, the environment of the Church, the same in America as in Italy, in England, and in Austria?

Would there be as much waste of time as one has in fact observed at college,—such, I have heard say, as could not be afforded and would not be tolerated in any profession besides our own,—if there were more reality about the presentment of the matter? Can anyone who has seen the bulk of any class at examination time "get up" its theses as a schoolboy gets up his Euclid, and with no more vital interest, be called perverse, if he fail to be impressed? How many missioners has one met who have shut up that chapter of their lives with a snap and a "No-more-Euclid-for-me?" And who shall blame them? These questions are, of course, purely rhetorical.

With regard to my friend's position. It sufficiently explains itself and needs no apology of mine. It was his habit commonly to say both more and less than he meant, to touch most lightly what he often felt most keenly. It seems to me that he often hit nearer the mark than he guessed.

I have freely edited his manuscript; for brevity's sake cutting out all personal references, all repetitions, and, as far as might be, making a consecutive whole of the scattered and discursive parts. The result is given for what it is worth as the thoughtful register of an experience.

Carissime,

You want to know what I have been doing. Well, the doctor condemned me to a rest—a most acceptable condemnation—but I had to do something, and I've done it. I've founded a new school, a school of philosophy, you know. The thing had long been on as much of my mind as I've got left after these terrible years of study. Now at last the great idea has come to birth

—and I am doing well, thank you, considering. I am now a Catholic Agnostic, the first, as I proudly believe. For the present my intention holds to limit the number of members to one, as this ensures a certain desirable unity and uniformity. There is to be no proselytizing. We acknowledge regretfully that Catholic Agnosticism is not the philosophy of the present and cannot obtain till the mists of cocksureness have lifted. But the future —who can tell what the future may bring? On the strength of the obvious answer to this question I am as free to prophesy as any other. CATHOLIC AGNOSTICISM, the child itself, even if repudiated, of the philosophy of the past is to be the mother of the philosophy of the future—when she is old enough, which is scarcely yet.

And now I am going to lay bare my soul to you—to you who have sat on the same hard benches in the schools with me, have battered the same relentless desks with your *Summa Theologica* in noisy (and perhaps sometimes ironical) approval of all that came from the rostrum. I must call up pathetic memories! You remember how . . . heartfully and artlessly we set to work in that first year with a fresh headlong enthusiasm, exulting that at last it had something worthy to put its hand to. How we threaded the mazes of formal logic; how we learned to quote the mediæval poets—"Barbara, Celarent, Darii, Ferioque prioris," and other tender lines; how we established several kinds of certitude, tackled and vanquished the "ens ut sic;" how we did many other things which I've forgotten, pleased on the one hand with the pace and the ease with which we had demolished adversaries the most formidable, and on the other, if anywhere the ways were dark and heavy, promising ourselves light and rest in no long time: for did we not follow a worthy mistress, Divine Philosophy? —and would she not provide?

Well, then there came a check. I had been having conversation with our professor and had, I suppose, been hurling irresponsibly at him my poor maimed syllogisms; and at the close of our conference he had delivered himself of the conviction that of the many who studied our philosophy a very meagre remnant attained to anything more than a certain skill in juggling with the terms. They *never* got, he said, at the heart of the matter. Of course I

was very sorry for them, for I could not suppose him to be referring to me. Indeed, perhaps, he was not, for I then had not reached the stage of proficient juggling. But I have since learned to understand and apply his fruitful words. If I have also applied them largely to others, that, after all, is but human.

This, then, was check number one. Then, you'll remember, later the air became thick with the hurtling distinctions and subdistinctions of the realists and virtualists, and again I forget what you did, but I attached myself as a noisy adherent to the realist camp. Of course, as I now see, from purely personal motives, but as I then thought because of the obvious justice of the cause. Thereby came the second check. It was another professor—the professor, look you, whose cause I had so ably championed—who said to me one day (I had probably been torturing his nerves with my discordant battle-cries and the noisy rattle of my ineffectual harness), "You're very much too young to have an opinion worth one button on this subject. A conclusion can't be arrived at without years of consecutive thought"—and more to the same agreeable and unmistakable effect.

Of course I was badly hit, and cultivated, so to speak, the arts of peace; which, being interpreted, might mean did a little judicious idling. And though I have ventured out on a few occasions later and sawn the air awhile, yet never with the same confident battle-joy in my heart. And now I have permanently hung my armor on a willow tree, together with my harp and some other things belonging to that period.

But those words were a fruitful seed; they have blossomed into the thorn of Catholic Agnosticism. But pardon: I am anticipating.

We next broke ground in Cosmology—*continuums* and *actio in distans* and bilocation. And at this point we airily proved (did we not?) that it was not a little bit repugnant to reason that a body should exist in two, or, for the matter of that, half a dozen places at once. Well, if the saints have in fact been in two places at once and not rather some subjective phantasm, if you will, miraculous, in the second alleged place—but grant the fact that they have been; then let us believe it with an honest admission that we do not understand the business. For what other conclusion can a plain man draw from our attempt to "prove" points like these

than that we are guilty of a reckless and unpardonable trifling, of, if I may so say, a dishonest cooking of the accounts of reasoning to meet certain emergencies? May we not leave these things in the realm of mystery, where surely they were meant to remain? This was my thought then and still is more emphatically. I could see my professor believed far otherwise. But I never recovered from the shock I got in this affair. And this effect was heightened by the consideration of the obvious external aspects of a controversy already alluded to—the real distinction between Essence and Existence. Here were Realists and Virtualists, at the head of either party a man of conspicuous metaphysical keenness, coming from the same fundamental premises, with the same education, and in the same Church and schools, to irreconcilable conclusions on a question which one side at least claimed to be of first importance. The point which struck me was not so much that one side was right and the other wrong, while there was no means of deciding which: for it is just conceivable that neither may have been right; but this, that if minds which took to metaphysics as duck to duck-pond were in these straits, what were the chances of minds with such a hopeless inclination to the concrete as my own?—as many another besides my own? Of course I do not fail to see that this difficulty could be pushed to awkward extremes, but I am not attempting a coherent apologetic; I am only registering my impressions for you. After all, it would be inconsistent with our position to answer any difficulties; so let me go on.

It seemed idle to advance in the above connection that these differences of opinion were not on points essential to the faith. Of course not, or there would have been bonfires—of *books* merely, I suppose, in these mild days. But I was tempted to state the matter in my own way, as thus. These thinkers agree in so far as authority compels them. At the point of freedom the ways part. From which this inference is at least *possible*, that the agreement is the result not of the reasoning, but of the authority; while the reasoning is merely an elaborate and convenient artifice accommodated to a body of doctrine already established on a separate ground. I don't say I was fool enough to make this bold, bald reference; but I do say that under its crude exaggeration it hides a truth; it indicates the danger in a philosophy

which is handmaiden to a doctrinal system (of course in no way opposed to syllogism but largely independent of it)—the danger, namely, which is incident to the concluding of foregone conclusions.

The notorious bilocation theorem is but one notable example of this tendency realized. I remember too a theologian of repute telling me that it was always a point of amused interest to him to see the new machinery of defence which had to be manufactured when any new decree or research-results appeared. Now to me this casual adjustment of apologetic means logically something very like a confession of Agnosticism, in my applied sense of the term. For it seems to me to suggest not merely that a makeshift proof can be made to order to meet any difficulty, but also that some at least of the present defences are of the same equivocal character. And if some, which? The philosophical doctrines of substance, for instance, or of matter and form? Let us both say a fervent *Absit.*

And there was one other point connected with this real distinction controversy which contributed to my mental discomfort.

Prior to Leo XIII's Letter on the following of Saint Thomas, the Virtualists had been frankly Suaresian. After it, they discovered that the Angelic Doctor was, after all, himself a Virtualist, and that only the happy accident of the Holy Father's Letter had disclosed the pregnant fact. The explaining away of all those passages which had hitherto been the accredited authoritative support of the Realists was a very creditable exhibition of slight-of-mind, and the fact that our worthy Professor could accomplish it with such complete and serene satisfaction is just a proof of how fearfully and wonderfully we are made. Don't you think this is at least a fair inference and a tolerable ground for Agnosticism?

Observe the seeds had been fairly sown, and, if the trope be not offensive, there was plenty of manure. I have spoken of cocksureness and hinted not obscurely that it does not comfort me. Now if difficulties had been admitted; if there had been any patient recognition of the aggressive, manifold perplexities which beset any attempt to consistently explain the larger riddles; if opponents had been left so much as a poor leg of wood to stand

on; if the successive stories of our imposing edifice had been added with less ease and inevitabe swiftness; if these things and some others had not been, there had never perhaps been a school of Catholic Agnosticism and my occupation had been wanting.

Well, to continue. Perhaps you can't expect a text-book to be other than infallibly cocksure, because space is an object, and to be fair is doubtless a long matter. But mightn't a Professor, without loss of caste, admit there were more things in heaven and earth than could with decency be packed into the bowels of a syllogism, that there have been heterodox thinkers and theses since the flood proof against more than a couple of subdistinctions?

You remember our professor of physics, keen, alert, Germanly thorough, and loyal to the finger tips; who dreamed dreams amid his test tubes, his bunsens, and his batteries, who spoke of readjustments; who would indicate, not in lecture time indeed (for this was no philosophy for the housetops), that these same tubes and batteries gave, as far as he could see, disproof of certain cosmological theses which not twelve yards away his Italian colleague expounded from the rostrum infallibly. The experiment stood against the syllogism, and who were you and I that we should presume to decide between them? In particular, do you remember his one day saying that as in no case could you touch the mystery of the Eucharist, for the rest Dynamism was as adequate a partial basis of explanation as Hylomorphism, besides having the advantage of being true?

And when I analyzed this subject of the differences, I came to what I suppose cannot be an original conclusion. It was obvious that in Euclid, for instance, or Algebra, there was no scope for doctors to arrive at adverse conclusions, nor for disciples to be bluffed or misled. The terms are clear-cut and definite, the conclusions absolute and irresistible. And it occurred to me that the philosophers were practically assuming Euclidian methods and exactness in a matter that did not admit of such exactness; obviously did not, from the bare fact of the differences which existed. To be able to prove anything and everything meant to be able to prove too much. And this meant —— I got me a petard out of the scholastic magazine and said (to myself, of

course), "Qui nimium probat nihil probat;" and here was the rankest scepticism. But—and this is my true point—being a Catholic and following a guide that cannot fail, I know all I need to know. It is merely beyond this that I am an agnostic—a Catholic Agnostic.

Don't ask me yet to explain how I'd get as far as the Church without a syllogism or two. Well I shouldn't. But I'd get there not on syllogisms alone. Later, when I have worked it out, you shall have it—it will need a good deal of working out—and at present I am tired. After all, one does not found a school every day, and I deserve a rest.

I feel tempted to say something about our fellow-students; no, nothing unkind. But you'll remember certain of them, worthy folk indeed, but scarce illuminative in ordinary relations of life, who with a text-book in their hands recklessly sallied forth like giants to run their course—preferably the long course, you know; glibly proved the immortality of the soul in a couple of syllogisms, answered all difficulties (you will understand me to mean all in the text-book), riddled and ridiculed Kant and Spinoza and Fichte and Schelling and Berkeley and Locke and Leibnitz and Descartes and Rosmini, slew their thousands (I am tempted to borrow an old witticism) "like Sampson and with the same weapon," and finally, being men of unimpaired digestion, achieved triumph in their examinations and set to work cheerfully and snugly on another text-book for another year. This is unkind, after all, but I can't help it. They've worried me, at times, and then I haven't got the digestion.

I think I have met some older men who must have done these things in their day, the didactic, controversial, unapproachables who can so readily prove their thesis in detail that they are incapable of revising it to fit in with another's. Men from whom the seekers from without (and from within, too, for that matter) must turn with tears in their eyes or shrugged shoulders, according to temperament; men who give stones for bread, and for fish mere snakes. You have met them, *Carissime*, yourself, I am sure, and have dropped the stones sadly. Yet men withal—and what a riddle it is!—whose shoes we often be not worthy to tie.

And I could not help thinking that when someone with large

desires and wide heart arises to do something to free himself or others from the bonds of formalism in any one direction, strenuous in protest against conventions that are outworn, eager to make the dry bones live, to speak to the hearts of this people, it is these men who own the fingers that will point suspiciously at him and the thumbs which, if he chance to take a wound in the arena, will point relentlessly downwards. Well, that's somewhat bitter, and rather represents a mood I had than have. For now I see that such things are inevitable and therefore largely excusable and, in time, altogether forgivable.

Still, these and the like considerations were a substantial factor in the making of my Agnosticism and must find a place here. I so dreaded becoming one of the impossibles, a formalist, a Catholic positivist, shall we say?

Every wheatfield has its complement of tares, whether the enemy be of the good man's household or not; every system has its peculiar difficulty and danger; and I do not think any reflective man would deny that our own training tends to foster formalism and unreality. For in our years of pupilage we stand apart —for good and wise reasons, I know—yet untouched and unpolished by the friction of criticism, and therefore are we peculiarly liable to the blight of provincialism. We speak and are spoken to in an idiom not understanded of the people to whom we in turn are destined to speak; we minimize the intellectual difficulties of our position, we magnify its intellectual justifications. It may be said that the shell of such conventions will fall away from us at the right time and leave us free as the eagle to use our pinions. But it may be readily observed in fact that such shells often rather tend to solidify by fresh accretions, like that of a much less progressive creature—the oyster, to wit. I hope my natural history is sound, seeing that the comparison is not inapt.

Few perhaps of those who even see the necessity of translating their formal and, as it were, dead knowledge into living, current thought and language, have the time or the energy or the acquired habit necessary to do so. Their habit is, *ex hypothesi*, in the other direction. As the tree falls at the end of a student's course, so, very broadly speaking, shall it lie. Or if that seem too wooden an example, here is a parable at hand. A doctor

friend of mine whose work lies much among the poor, was called for suddenly the other day to a two-year-old baby in an alarming fit. It transpired that it had breakfasted exclusively on tinned salmon. I have a notion that there is much tinned salmon served up in schools, and that mental constitutions are sometimes warped by it. And tinned salmon, you'll observe, is an unseasonable variant on the two legitimate foods—milk for babies and meat for men. Oh! but this is an excellent parable truly!

Again, the very stability and definiteness of our faith, unparalleled blessing as it is, yet brings with it just this danger of our not being readily able to enter sympathetically into positions outside our own. This is pity enough; but when we add to it the exasperating cocksureness of a philosophy which must at best be only a partial solution of the great enigmas, surely we greatly intensify the danger! Theoretically, an explicit effort should be made to modify this tendency; actually, the tendency is directly fostered.

And I would venture to say, too, that there are some who, like myself, sit fruitlessly and listlessly upon our benches under a teaching which is cast in a mould unsuited to their minds, who could give their time and their enthusiasm with profit to a more concrete and tangible apologetic. Do you think, I may ask in parenthesis, that among so many men of such good will who have generously given their all—though it be but nets—to the service of God in our not too easy or naturally attractive life—do you think that there would be found such waste of time and opportunity, such lack of desire for the bread of knowledge, if it were, shall we say, better baked? There are older and saner heads than mine that think these thoughts, for more convincing reasons doubtless than I have here suggested.

Now, what frankly does all this amount to? That I am discouraged and bewildered. "Temporary Bewilderment" would indeed more aptly express my state of mind than Catholic Agnosticism. But I should hardly care to pose as the founder of a school of Temporary Bewilderment (there are plenty already anyway), and the more dignified style is no whit more expensive.

I would further hazard the guess from my own brief and narrow experience, that more of us suffer from a like discourage-

ment than care to proclaim the fact in the public ways. But this is as it may be.

Anyway I live in hope, and the grounds of my hope are—well, as vague perhaps as some of the sources of my despair. But here are two of the more tangible items. The keenest and subtlest scholastic I know is also modern and human to the finger-tips; his dream, as I read it, is the translation of the idiom of scholasticism into that of to-day. He is a standing proof that a scholastic need not be a mediævalist, as the taunt is phrased. Here then I say to my disillusioned self, for whom I am so sorry, here is promise of reconciliation. And for my second point, another enthusiastic Thomist confessed to me the need of such a reconciliation in no measured terms, admitting that Neo-scholasticism in the exuberance of its renewed youth had sadly overshot the mark, and that a phase of reaction was inevitable. May I be there to see! and if it be satisfactory, I engage to burn my brief for Catholic Agnosticism.

Now, I have been fairly serious in these last paragraphs, haven't I, *caro mio?* Suppose I make a supreme effort and say something quite earnest; something quite obvious, indeed, but none the less true for that.

Taking a general survey of the men we have seen about us and above us we can recognize two main classes, quite distinct in aim and ideal. Broadly, they represent two principles as inevitable in religion as in politics,—I mean, of course, conservatism and progressivism: inevitable and useful, not, of course, that party spirit and party methods are of themselves desirable in any sphere, least of all in religion, but because "storm and stress" is the vital principle of progress. Now in each camp there are those—the noisiest, who do much to discredit the cause of the wise and holy men who are to be found above them. On the one hand there are the restless and self-confident, prematurely conscious of a mission to set right the universal Church, who will without quarter condemn systems and persons they have not the experience or capacity to fairly estimate, who have no use for reticence, who have not learned to wait. At the other extreme are narrow, illiberal men who distrust and condemn all that they may not have heard before, who do not seem to understand the possi-

bility of a faith which is sturdy enough to face the difficulties of fact and of theory that are plain to any but veiled eyes, who are ready to impute disloyalty, and who conceive that anyone who is willing, say, to surrender a cherished legend as resting on insufficient evidence, is thereby trying to undermine the pillar and ground of truth.:

Enough hard things have been said of the former. Here are words that struck me as having, *mutatis mutandis*, a certain application to the latter:

"Let who will sweat and agonize for the sake of a new truth or a purer form of an old one. There are those who will stand aside and coldly regard, if they cannot crush the struggle and the heartbreak of the pioneers, and then will enter into the fruit of their labors, and complacently point in later years to the advance of thought in their time which they have done nothing to advance, but to which when sanctioned by time and custom they will adhere."

But both these classes are extremists, and thoughtless and convention-loving extremists at that. Our concern is with the sober representative men on either side, each working for the cause of God and of the Church in the measure of light and grace accorded to him. Now a man who thinks and feels must sooner or later, better perhaps later, take his stand in one camp or the other; but it should be without bitterness, with all respect and tolerance for the cause he does not see his way to embrace, content to acknowledge that both views are but partial and complementary aspects of a greater whole whose complexity puts it beyond the adequate grasp of our feeble minds. There is room for both and work for both, enough and to spare.

Now, whatever it be, temperament, sentiment, affection, bias, call it what you will, that points to each one his banner, I can see where mine flies when the time comes to stand by it; and if occasion call, I am not ashamed of it even now. Thereby I earn from inconsiderate ancients of the conservative bias the easy style and title of a young fool. Well, if it were any use (which it isn't), I should tell these worthy folk that the young fools of to-day are the wise men of to-morrow—which is an aphorism I made all by myself. Do you know I have always counted it gain to be a

young fool in this explicit sense. I do not ignore the maladies incident to the early unpleasant stages, but they pass, and, after all, it is better to have had certain complaints. And I have never been altogether impressed by the argument of years as adduced by some venerable counsellor, just because I could always point to men as old, not to say as wise, from whom I had myself learned my creeds. And in general it might be said that the world is not pushed round by men above the age of three score years and ten. Well, I've lapsed from the serious again, I'm afraid. Pardon . . .

Some weeks after this I received what was no more than a postscript to what had gone before, beginning and ending with a few words of common friendliness—the last I ever had from him.

I must send you a postscript, I have something to tell you. Dr. M—— put in my hands the other day, after one of my rebellious outbreaks, *The Grammar of Assent*, telling me to read the last supreme chapter. To think that no one of my old professors should have helped me to it before! It was a conspiracy surely! It had been no more than an unattractive title to me. There was no one to put me in the pool which would have eased my malady at a touch. Here is that constructive element which Catholic Agnosticism could not give. And its message—"Non in dialecticâ placuit Deo salvum facere populum suum"—how good! It is what I have fumbled for in the dark these four years. And now I too am dreaming dreams. . . . The doctor will not let me do overmuch reading at present. But when the spring comes and the larch buds and the good sun, then you shall see what you shall see. . . . Good-bye. Say a prayer for me sometimes.

He did not see the spring, and the "good sun" throws the shadows of his beloved larches across his quiet grave. *R. I. P.*

My task is here at an end. There are some human enough to know that experience is not merely nor even mainly a matter of years, and that much wisdom may often be read between the lines of a jest. It is to them that the above papers are offered.

A Mission Priest.

THE UNION OF THE EARLY IRISH CHURCH WITH THE HOLY ROMAN SEE.[1]

(Conclusion.)

PROTESTANT writers triumphantly appeal to the attitude of St. Columbanus towards the Holy See, and to the action of Ireland in the well-known controversy regarding the exact time at which the Easter festival was to be celebrated, as unanswerable proofs of Ireland's rejection of Papal supremacy, at the beginning of the seventh century. Let me show that both questions, far from affording any real argument to our opponents, supply us with strong testimony to the contrary.

There are some well-known letters written by St. Columbanus to two Popes of his time. The occasion which called for this correspondence was as follows: From the time the Saint left Ireland, in 580, till his death in 615, he was engaged in preaching the Gospel, and founding monasteries in different parts of France, Switzerland, and Italy. During his stay in France, he and his disciples adhered tenaciously to the traditional Irish method of computing the day for the celebration of Easter which, as a movable feast, depended on certain astronomical calculations. The French Bishops took umbrage at this, and called upon the Saint to conform to the Continental custom. Columbanus declined, and appealed to Pope Gregory the Great in a letter which has been preserved to us, although there is no record of any reply, whence it has been surmised that it never reached its actual destination. From the very fact of this appeal, even if for the moment we abstract entirely from its contents, it is plain that both Columbanus and the Gaulish Bishops recognized the authority of the Roman See to act as arbiter in such a controversy.

There exists a second letter, on the same subject, which the Saint addressed subsequently to Pope Boniface IV. No Irish Bishop of to-day could word an appeal expressing in more forcible language a subject's loyal attachment to and affection for the Supreme Father of Christendom, than does this letter of St. Columbanus. Beginning with a salutation which breathes profound respect for the Pope, he declares his regret that circum-

[1] See March issue, page 302.

stances have prevented his approaching in person the throne of those elect Pontiffs who occupy "the Apostolic Chair, most dear to all the faithful, and most revered because of their Apostolic dignity." He thus humbly petitions the Holy Father to confirm the Irish Paschal custom, but only if it be not opposed to Catholic doctrine. "As in duty bound, to you alone we present our petition, that . . . you might confirm the tradition of our fathers, *if it be not against the faith*, and so by your decree enable us to observe the Paschal rite as we have inherited it from our fathers." These words are significant. The Saint presents his petition to the Pope, implying that in this matter the Holy See had sovereign authority. He humbly asks to be enabled to retain the customs of his ancestors, "if it be not against the faith," which words indicate first that Columbanus recognized the Pope's right to decide whether or not the aforesaid custom was against the faith; and secondly that, if it were declared against the faith, the Saint was ready to bow to the adverse decision. Plainly, our opponents cannot get much comfort from either of these letters.

The last letter which we have from St. Columbanus to the Pope was written in 613, two years before his death, that is at the time when he had already founded the famous monastery at Bobbio, in North Italy. The Saint's purpose in writing to Boniface IV was to rouse the Pontiff to action against some heretics in Northern Italy who still defended the orthodoxy of the "Three Chapters."[2]

The letter furnishes our adversaries matter for two arguments. The first is drawn from the alleged tone of severity with which the Saint appears to reprove the Pope; the second from an expression which seems to indicate that Columbanus regarded the Roman Pontiff as inferior in dignity to the Bishop of Jerusalem. The first charge might be readily granted without detriment to the Pope's supremacy. We have a similar case in St. Paul's action toward St. Peter at Antioch.[3] To rebuke a Pope is not the same thing as to deny his authority. As to the second

[2] The "Three Chapters" is the name given to three propositions embodied in an edict issued by the Emperor Justinian against certain Sectaries who denied the Catholic doctrine of two natures in Christ.

[3] Galat. 2 : 11.

charge, it rests upon a misinterpretation of the words "singular prerogative," applied to the See of Jerusalem. St. Columbanus, speaking of Rome, says that it is "the head of the Churches of the world, saving the singular prerogative of the place of the Lord's Resurrection." Now it is very easy to understand by this expression what, in view of his clear language regarding the supreme jurisdiction of the Roman See, in other parts of the letter, the Saint must have meant; namely, that, although Rome was the head of all the Churches, yet in one respect the Church of Jerusalem enjoyed a preëminence, since it was the scene of our Lord's glorious Resurrection. There is no reference to ecclesiastical superiority, for we know that previous to the Council of Nice the Bishops of Jerusalem had been subject to the Metropolitan of Cesarea, and even after that date the Bishop remained for a time under the jurisdiction of the Patriarch of Antioch. Indeed the letter itself leaves us in no doubt on the main point; for, after expressing in the introduction his profound respect for the "Head of all the Churches," the Saint gives the following account of the condition of the Irish Church: "We Irish are the disciples of St. Peter and St. Paul. Amongst us neither Jew, heretic, nor schismatic can be found; but the Catholic Faith, unaltered, unshaken, precisely as *we have received it from you*, who are the successor of the Apostles. For, as I have already said, we are attached to the Church of Peter, and although Rome is great and illustrious, yet with us it is great and illustrious only on account of the Apostolic Chair. Through the two Apostles of Christ, you are almost celestial, and *Rome is the Head of the Churches of the World.*" Could anything be clearer and more emphatic than this language?

"We Irish," he says, "have the Catholic Faith unaltered, precisely as we received it from you." Here, contrary to the assertion of Dr. Todd and his followers, the Saint openly declares his belief in the Roman origin of the Irish Church; in other words, he believes in the Roman Mission of St. Patrick. The words, "We are attached to the Chair of St. Peter," are no less true of our present Irish Church than of that which St. Patrick founded; but I fancy it cannot be said of the law-established institution to which Dr. Healy, Dr. Stokes, and Mr. Alden belong. The Saint

adds: "Though Rome is great and illustrious, yet with us it is great and illustrious only on account of the Apostolic Chair." The Popes had frequently found it necessary, especially in dealing with the Church of Constantinople, to make it clear that the supremacy of Rome was in no way due to the political importance of the once proud Mistress of the World. No need for such warning to the Irish Church. The children of St. Patrick, guided by his teaching and by the unerring instinct of a living faith, understood that the true reason of the greatness of the Eternal City was the fact of its being the home of the Vicar of Christ.

I have something still to say of the Paschal controversy, though I shall be very brief. As the name implies, this controversy turned about the proper time for the celebration of Easter. In the days of Pope Celestine, the cycle used in Rome for the computation of Easter was the Jewish cycle of 84 years, and this cycle St. Patrick introduced into Ireland. After the time of Celestine, the cycle was twice altered by the Roman authorities, and in 525 the Alexandrian cycle was finally adopted. These changes were not introduced immediately into the Irish and the British Church, for communication with Rome was rendered difficult owing to the occupation of England by the barbarous followers of Hengist and Horsa. At length, early in the seventh century, public attention was called to the matter, because St. Columbanus had brought over to France and persisted in maintaining the ancient custom observed in Ireland. The Irish showed themselves rather unwilling to abandon the calendar introduced by their beloved Apostle, and Protestant writers affect to see in this reluctance to conform to the Roman custom of later times an argument proving that the Irish Church did not acknowledge the supremacy of the Pope. Now, in the first place, it ought to be perfectly plain that the question was purely a matter of discipline, not of doctrine.

It is a matter dependent on astronomical calculation, and the infallible Church of Rome had no hesitation in twice changing her mind on the subject. Secondly, the details of the action of the Irish Church in the matter afford convincing proof, not only that the Pope's authority was then acknowledged in Ireland, but that it had been so from the introduction of Christianity. It is well known that the Irish Bishops received their first intimation that

they differed from the practice of the Universal Church in the observance of Easter, through Lawrence, Archbishop of Canterbury. Some of them expressed their willingness to conform to the Roman and English custom, but by far the greater number was determined to stand by the ancient tradition received from St. Patrick. At length they summoned the Synod of Magh-lene, a full account of which is given us by St. Cummian, a monk of Durrow, in a letter to Segenius, Abbot of Iona. The question was warmly debated by the assembled Fathers. "St. Cummian advocated the adoption of the Roman custom, his principle being: 'whoever is joined to the Chair of St. Peter, with him shall I be.'" At length he tells us that *in accordance with an ancient canon of the Irish Church*, they determined to send to Rome "wise and humble men *as children to their mother*," to inquire about the proper method of keeping Easter. These deputies returned after three years, bringing[4] with them a letter from Pope Honorius I. This letter of the Holy Father, exhorting the Irish Bishops to conform to the Roman custom, was publicly read at the Synod of Old Leighlin, and forthwith the improved cycle was adopted throughout the greater part of Ireland. The North indeed, through attachments to St. Columba, held out for some time against the innovation; but even there the Roman custom was adopted when Thomian, Archbishop of Armagh, had a second time *referred the matter to the Holy See*.

These facts speak for themselves. The Irish Bishops and priests in the beginning of the seventh century are unable to agree amongst themselves on a point of ecclesiastical discipline. How do they act? Precisely as they would act to-day if a similar difficulty arose. They refer the matter to Rome in the spirit of filial piety, "*as children to their mother*." They learn the decision of the Vicar of Christ, and they obey without demur. Thus the Fathers assembled at Old Leighlin in practice adopted the faith of the great Bishop of Hippo: "Roma locuta est: causa finita est."

The Paschal controversy proves beyond all doubt that the Irish Church of the seventh century recognized Papal supremacy.

[4] Some writers state that this letter was sent before the Council had been summoned.

But it does more. It gives us to understand that that doctrine was believed in Ireland from the introduction of Christianity. The Fathers of Magh-lene, by appealing to Rome, did not introduce a new custom; we are expressly told by Cummian that they merely acted in accordance with an ancient synodal decree. This decree is embodied in an ancient canon of the year 457, *and its author is St. Patrick.* It is found in full in that venerable MS. to which I have so often referred, the Book of Armagh. The learned O'Curry, commenting on this ancient canon, speaks of it as "of special interest, since it preserves to us the most perfect evidence of the connection of the Catholic Church of Erinn with the See of Rome, from the very first introduction of Christianity." Let me quote this decree in full: "Moreover, if any case of extreme difficulty shall arise, and one which the various judges of the Irish nation cannot decide, let it be referred to the See of the chief Bishop of the Irish (that is, of St. Patrick). But if such a case of the aforesaid importance cannot easily be decided in that See, we have decreed that it be sent to the Apostolic See, that is to say, to the Chair of the Apostle Peter, which holds the authority of the See of Rome. These are the persons who decreed as above, viz., Auxilius, *Patrick*, Secundinus, and Benignus." No one questions the genuineness of this canon. O'Curry points out, moreover, that this canon is found in that part of the old MS. which was copied from the book *written by St. Patrick's own hand.* The authenticity of the decree was admitted by Ussher, who thence concludes that "it is most likely that St. Patrick had a special regard for the Church of Rome." It was acted upon, as we have seen, at the Synod of Magh-lene, 200 years after St. Patrick, and in a collection of canons, the *Hibernensis*, compiled for the Irish Church about the year 700 (a century before the Book of Armagh was written), we find a decree of similar import, explicitly ascribed to St. Patrick. St. Patrick defines as follows: "Should any grave controversies arise in this island, they should be referred to the Apostolic See." What conclusion are we to draw from all this? Simply that which common sense forces upon us, even if we had not the unimpeachable evidence of these ancient decrees. From his youth St. Patrick was trained up to believe in Papal supremacy. That doctrine was

believed in by St. Martin and St. Honoratus, and was taught in their respective schools of Tours and Lerins in which our Saint prepared himself for his missionary career. His last preceptor, St. Germanus, was actually Papal Legate. Before setting out for Ireland, St. Patrick sets out for Rome, to obtain for his enterprise the blessing and approval of the Sovereign Pontiff. Surely, all this would lead us naturally to the assumption *a priori* that belief in Papal supremacy formed part of the religious system established by him in Ireland. And here it is amusing to note how careful both Dr. Todd and Dr. Stokes of Trinity, while doing their utmost to disprove St. Patrick's Roman mission, are to add, that such a commission would not, by any means, show the dependence of the early Irish Church on the See of Rome. As an illustration, Dr. Todd gives the case of a bishop being sent into the interior of Africa with the sanction of Canterbury, which, says he, would not prove the supremacy of the Primate of England; and Dr. Stokes, borrowing the idea, asks whether the fact of the first bishop in the United States having derived his orders from the Church of Scotland, proves the supremacy of the Scotch Bishops over the American Church. The reply is simple. We deny the parity till Dr. Todd can tell us of an Archbishop of Canterbury claiming and exercising universal jurisdiction, and having that claim recognized by the Universal Church, or in fact until Dr. Todd can find a Protestant Pope enjoying similar privileges.

I have thus far shown that the primacy and supremacy of the Holy See formed a portion of the ecclesiastical system established in Ireland by St. Patrick. It follows as a corollary that the primitive Irish Church was in union with the Church of Rome in all matters of doctrine, and in all essentials of discipline. Let us take a glance, however, at the evidence afforded by the written memorials of the ancient Irish Church regarding the faith of our fathers.

We begin with the Blessed Eucharist. *The Leabhar Breac*, described by the great scholar Petrie as "the oldest and best MS. relating to church history now preserved or which the Irish ever had," thus explains the nature of this august Sacrament: "Another division of that pledge, which has been left with the Church to

comfort her, is the Body of Christ and His Blood, *which are offered* on the altars of Christians: the Body even which was born of Mary the Immaculate Virgin, . . . which was crucified by the unbelieving Jews, . . . and which sits upon the right hand of God the Father in heaven. . . . It is that Body, the same as it is in this great glory, which the righteous consume off God's Holy Table, *i. e.*, the Holy Altar." In another place the same old MS. says, "It is not the priest *who offers up the sacrifice* at all, but Jesus Christ Himself who blesses and converts the loaves and wine into the real nature of His Body and His own Blood." No Catholic theologian of the present day, no preacher, no ascetic writer, could possibly express more forcibly the doctrine of the Real Presence, and of the Sacrifice of the Mass. With such perspicuous language the idea of quibbling, evasion, and distortion of meaning is absolutely incompatible. As well dispute the belief of the author of the "Imitation of Christ" in the Real Presence, as call into question the faith of the author of the *Leabhar Breac*, in the same venerable mystery.

I referred to the writings of St. Columbanus, to show the belief of our fathers in Papal supremacy. Let me now appeal to the same great light of our infant Irish Church for testimony to her reception of the distinctly Catholic doctrines of Confession of sins, and the Real Presence. The following is from his Poenitential. "It is ordered, moreover, that confessions be given with all diligence before going to Mass, lest perchance anyone approach to the altar unworthily: for the altar is the tribunal of Christ, and His Body even there with His Blood judges those who approach unworthily." Can anything be clearer than this? Our Catholic fathers of the sixth century, like their descendants today, were accustomed to purge themselves from their sins in the Sacrament of Penance, in order to worthily receive what we and they believe to be the true and living Body of the Son of God.

Among other evidences given us in this matter of belief in the Real Presence there is a precious liturgical relic of our ancient Irish Church. I mean the "Antiphonary of Bangor." This venerable Irish choral-book has been proved by Dr. Todd to belong to the seventh century. It contains a communion hymn, which appears to have been known and chanted in the churches of

Erinn long before the time of its transcription into this venerable old manuscript. This "Hymn while the priests communicate," as it calls itself, contains eleven stanzas, the first and fifth of which are here subjoined:

(1) "Approach ye holy ones: Receive the Body of Christ: Drinking the Sacred Blood by which you were redeemed."

(5) "For the whole world the Lord is lifted up: He is at the same time High-Priest and Victim."

From all this we must necessarily conclude that the early Irish Church both believed in the Real Presence of our Lord in the Eucharist, and regarded it as a salutary *sacrifice* offered up to the Eternal Father. I regret that space prevents my quoting more of this ancient hymn. For beauty of thought, simplicity and force of diction, as well as for clear and precise exposition of Catholic doctrine, it might well compare with the Eucharistic outpourings of the Angelic Doctor.

That our Irish Catholic ancestors were devout to the Virgin Mary, that in common with the Universal Church then as now they believed her to be the purest of all God's creatures, endowed with unique and peerless privileges, such as befit the ineffable dignity of Mother of God, our early Church MSS. afford abundant and conclusive proof. The *Leabhar Breac* contains a beautiful Litany of the Blessed Virgin, which O'Curry estimates to belong to the middle of the eighth century, if not earlier. This great old Irish prayer sets forth the exalted privileges of Our Blessed Lady in such a charmingly poetic strain that one might take it to be a translation of some Oriental eulogy, were it not tempered and chastened into such a sweetly pathetic invocation as only the old Gaelic tongue is capable of. It begins: "*O Great Mary, O Mary, Greatest of Marys.*" Amongst the later invocations we have "*O Blessed and Most Blessed, O Gate of Heaven,*" "*O Golden Casket,*" "*O Couch of Love and Mercy,*" "*O Destruction of Eve's Disgrace,*" "*O Enclosed Garden,*" "*O Closely Locked Fountain,*" "*O Perpetual Virgin,*" "*O Mother of God.*" Then follows a beautiful prayer to this "Powerful Mistress of Heaven and Earth," imploring the aid of her intercession with Christ. The most cursory examination of this old Litany must convince every candid mind that the ancient Irish believed

in Mary's perpetual virginity, her *immaculate sinlessness*, her powerful influence over her Divine Son, and her transcendent dignity and preëminence amongst all the saints in heaven. The reader will find a translation of it in Cardinal Moran's *Essays on the Early Irish Church.* Let him imagine, if he can, how much it has lost in beauty and music by its translation from the melodious old tongue in which it was composed, and in which it was wont to be recited by our ancestors at Irish altars and at Irish hearths more than a thousand years ago. Nor is this old Litany our only witness. There are Irish prayers and hymns innumerable of ancient date to testify the love and reverence of our fathers for the Immaculate Virgin Mother. Children of both sexes they used to place under her protection, by giving them the name *Maelmaire*, or *Servant of Mary*, and the highest title of respect they could confer on the great St. Bridget was to name her "the Mary of Erinn."

Of the ancient Irish liturgical treatises that have come down to us, by far the most valuable in point of antiquity and authority are the MSS. known as the Stowe and the Bobbio Missal. I invite special attention to these old relics of our early Irish Church, as proving her acceptance, not of one or two, but of practically *all the leading Catholic doctrines* to-day rejected by our separated brethren. The Stowe Missal has been adjudged, as Dr. Todd in an interesting and erudite essay sets forth, to be in all probability the original missal of St. Ruadhan, founder of the monastery of Lorrha in Tipperary, who died in 584. The Bobbio Missal was discovered later in the seventeenth century in the famous Italian monastery, the greatest of all the foundations of St. Columbanus. Mabillon, the learned Benedictine who discovered and published it, was of opinion that it was written at least a thousand years before his time; while Dr. Lanigan and Cardinal Moran, after a minute examination of the subject, concluded that it was in all probability the very Missal used by St. Columbanus himself. Be that as it may, it is certainly an Irish Missal of the seventh century, and a copy of the Cursus Scotorum or liturgy brought to Ireland by St. Patrick. The ordinary of the Mass in the Stowe begins with a Litany of the Saints, wherein the Blessed Virgin and the Apostles are individually invoked. The canon of the Mass

is exactly the same as in our Catholic Missals to-day, the subsequent prayers "agreeing literally" (we quote from Dr. Todd), "with the canon down to the Memento for the dead." It contains besides, Masses in honor of the Apostles, of Martyrs, of Virgins, and (mark it) *a Mass for the Dead.* Now, according to one of our sturdiest opponents, this old Missal was written before the year 584. The plain conclusion is that the Irish Church, scarcely a century after St. Patrick's death, believed in the Real Presence and in Purgatory, prayed to the Saints, and prayed for the dead. And the evidence of the Stowe Missal is corroborated by the Bobbio Missal. The Canon of the Mass is almost word for word the same. There are Masses of St. Stephen, of the Apostles James and John, of St. John the Baptist, of St. Peter and St. Paul, of St. Martin of Tours, and of St. Michael the Archangel. It contains a Mass of the *Cathedra Sti. Petri;* a clear proof, if after all we have seen proof were wanted, of the devotion of the early Irish Church to the Apostolic Chair. There are also Masses of the Assumption of the Blessed Virgin, and of the Finding of the Holy Cross, proving the belief of our fathers in that singular privilege of our Blessed Lady, as well as in the veneration for sacred relics, especially for the Holy Cross. Yet we are to believe, forsooth! that the Irish Church was identical with a sect whose leading lights to-day scoff at "Mariolatry," and spurn the sacred Symbol of Redemption with all the iconoclastic zeal of a Leo the Iaurian or a Constantine Copronymous. As already mentioned, the ancient Missals contain Masses for the Dead, for all the deceased generally, and for deceased priests; and if there could still be any room for doubting the belief of our fathers in Purgatory, it must vanish when we look at the prayers in the Stowe Missal. There we read: "Grant, we beseech thee, Omnipotent and Merciful God, that the souls of Thy servants may find the forgiveness of their sins and the joys of perpetual life;" while the Bobbio Missal, still more explicit, reads: "O Lord, grant him the remission of his offences, *in that mysterious abode where there is now no more room for repentance.*" The chief objection raised against the belief of the early Irish Church in the doctrine of Purgatory has been sought in the silence about this doctrine in an ancient tract entitled "De Tribus

Habitaculis" (*i. e.*, Heaven, Earth and Hell). This it has been found convenient to attribute to St. Patrick, although its authorship is so utterly uncertain as to find advocates on the one hand who ascribe it to St. Augustine, who died in 430, whilst others attribute it to St. Bernard, who died in 1153.

But why weary ourselves with quotations, since it must be plain to any unprejudiced mind that this theory of a Protestant early Irish Church is utterly untenable, if not quite inconceivable? If it were possible that St. Patrick, rejecting the doctrines instilled into his mind from childhood, proving false to the trust placed in him by St. Celestine, and establishing in Ireland a distinctively Protestant Church, independent of Rome, it would still remain an unaccountable mystery to the honest historian how this fact could have escaped the vigilance of the great churchmen of his time. During his apostolate, the Chair of Peter was filled by some of the ablest and most illustrious Pontiffs of the Ancient Church—Leo the Great, Hilary, and Gelasius. Would these "watchmen set on high" (as St. Columbanus would call them), or would the Papal Legate, St. Germanus, have stood calmly by and allowed without a word of protest, a bold heresiarch to sow the seeds of spiritual death amongst a still unregenerated people? Or could it be conceived that Ireland was the one oasis of pure Protestantism to be found in all Europe during the so-called Dark Ages, without that Church which had separated from the common fold being treated by the European Churches just as they treated the Nestorians and the Maronites of the East? She would have been shunned by them as an heretical and schismatical sect, with which no other Church would hold intercommunion. Is such a conclusion borne out by the facts of history? Assuredly not. On the contrary, there was during these ages the most intimate possible connection between the Irish and the Continental Churches. Those early ages represent the heyday of Ireland's glory, when she was known and acknowledged all over Christendom as the Island of Saints and Scholars, the sanctuary of Europe, and the school of the West. They were the ages when the noble youths and saintly ecclesiastics thronged from France and Germany, Spain, and Italy itself, to her world-famed schools, to drink in at its purest source the science of the Saints. Who has not heard of Bangor and

Clonmacnoise, of Lismore, Clonard and Clonfert? All Europe was flooded with saintly Irish missionaries, teaching, training, ruling the Church of God. At the very time when St. Patrick was preparing for his mission, and during the progress of that mission, a mighty change was coming over the face of the civilized world. The old empire of the Cæsars was being shattered to pieces 'neath the avenging arms of Alaric, Attila, and Genseric. All Europe was being overrun by semibarbarous tribes. Goths and Visigoths, Huns, Vandals, and Franks swept along like an irresistible torrent, laying waste the fairest plots in the vineyard of the Lord. Meantime, in the Providence of God, our Western Isle lay calm and peaceful, preparing for the great work which was soon to be hers, and affording a welcome asylum to all true lovers of learning and sanctity. When at length the storm had spent its strength, when new nations and new institutions sprang up from the ruins of pagan civilization, Ireland's work began. From her peaceful shores, wise men of God went forth, to found monasteries and schools, to preach and teach as Apostolic missionaries throughout Central and Northern Europe, from Iona and Lindisfarne, to Luxeuil and Bobbio. The great names of Columkille, Columbanus, Fridolin, Gall, Kilian, Livinus, Fursey, Colman, Scotus, are but the few more brilliant stars amid a host of others "darkened by excess of light." Nor were they merely monks, missionaries or teachers. Many of them ruled the Churches represented by the most important episcopal chairs in Europe. St. Arbogast became Bishop of Strasburg, St. Virgilius, Bishop of Saltzburg, in Germany; St. Frigidian was made Bishop of Lucca, and St. Carthagus, Bishop of Tarentum in Italy; many of the Sees of France and Switzerland were occupied by bishops of Irish birth and training. How can this most intimate connection between Ireland and the Continent in matters of religion be explained, if it were true that there were any essential doctrinal differences whatever between these men? Are we to believe that the clergy and laity of the Continent allowed the members of an heretical sect to instruct their children, to preach from their pulpits, to fill their episcopal chairs? If St. Columbanus raised against himself such a storm of opposition merely because he ventured to differ from his Continental neighbors about such

a comparatively trifling matter of discipline, such as the exact time of keeping Easter, how would he and the other Irish missionaries have been treated had they been found in error on the most fundamental dogmas of Catholic doctrine? How could we interpret those remarkable words of the same great Columbanus to the Bishops of Gaul: "Pray for us, since *we are all members of the one body*, whether Gauls, Britons, or Irish"?

Nor does history preserve for us any vestige of so momentous a revolution as is implied in the assertion that Ireland departed at any time from the pure faith taught her children by St. Patrick. If our ancient annalists have handed down to us every phase and circumstance of the trifling disciplinary controversies, such as the Paschal question, with full accounts of the letters written about them, and of the disputations and synods held to settle them, can it be conceived that they would have passed over in silence changes involving the most fundamental and practical questions of faith and morality? To the unbiassed mind seeking for a straightforward answer to these questions, the conviction must come that a Protestant St. Patrick and a Protestant early Irish Church are the merest creations of a distorted and prejudiced imagination.

JAMES J. MCNAMEE.

St. Macarthen's Seminary,
Monaghan, Ireland.

THE ANTIQUITY OF THE DOCTRINE OF TRANSUBSTANTIATION.

IT is a common complaint against the dogmatic definitions of the Catholic Church that they are additions to the original simplicity of the Faith. Arius rejected the Homoöusion because he maintained it was absent from the writings of the primitive fathers; Protestants on similar grounds reject Transubstantiation as defined at Trent. They confuse a new *term* with a new *doctrine*, forgetting that, while the expression of a truth may sound unfamiliar, the truth itself may have been held from the beginning. Each age has its own language, its own religious difficulties and misconceptions; and the Church of Christ, if she would fulfil adequately her office of Divine Teacher of men, must adopt the

message so as to make it intelligible to her hearers. She makes use of human terminology to bring home to the mind the true meaning of the particular supernatural truth which was in danger of being lost in a sea of wordy sophistries, without impairing by an iota the integrity of the Sacred Deposit committed to her care.

It is because they have never grasped this elementary principle, that so many outside the Church have misunderstood the precise force of her definitions. It has seemed to them that the sum of Revealed Truth was being unwarrantably increased, or particular doctrines arbitrarily circumscribed within the "narrow limits of a lifeless formula" (as they say, forgetting that every doctrine, however transcendental and spiritual, must be expressed in language if it is to convey any meaning to the mind), when all the time the true object of Creeds, Canons, and Conciliar Decrees, was to preserve the Faith in its simplicity, and to meet the attacks of heresy by barriers erected round the citadel. The Church has fought her enemies with their own weapons, using the language of each age to illustrate the true, as opposed to the false, interpretation of her message, taking up one terminology after another (as occasion might require), confronting heretical expressions of belief by orthodox, inaccurate *formulae* by precise statements of the various points of Revelation that were assailed. "Speculative activity [Mr. W. Ward well says] led to new deviations from the orthodox tradition. As these took form and became precise, the Church's own language, in order to exclude them, had perforce to become more precise."[1]

We have a striking illustration, in recent times, of such misunderstanding on the part of two non-Catholics occupying a high official position when we find the Archbishops of Canterbury and York, in their reply to the *Vindication of the Bull Apostolicae Curae* by the Cardinal Archbishop of Westminster and his Suffragans, triumphantly stigmatizing the Tridentine decree on Transubstantiation as "a metaphysical definition, expressed in terms of mediæval philosophy . . . unknown to the Church in the earliest ages of its history."

It is the purpose of the present paper to examine this statement in the light of history, and see how far the accusation of

[1] *Life of Wiseman*, ii, p. 536 (ed. 3).

novelty can fairly be made against the Catholic doctrine of Transubstantiation.

What, then, is this "metaphysical definition . . . unknown to the Church in the earliest ages of its history"?

All that the Council of Trent laid down on the subject is contained in Session XIII, cap. 4 (*de Transubst.*) and can. 2.

In the first reference, the words run:—"Quoniam . . . Christus . . . corpus suum id quod sub specie panis offerebat, vere esse dixit, id persuasum semper in ecclesiâ Dei fuit, idque nunc denuo sancta haec Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi . . . et totius substantiae vini in substantiam sanguinis eius. Quae conversio convenienter et proprie a sanctâ catholicâ ecclesiâ transubstantiatio est appellata."

In the Canon the same words are repeated under anathema, with the addition of the important clause "*manentibus duntaxat speciebus panis et vini*"—"only the *species* (or natural phenomena) of bread and wine remaining."

It will be perceived that the framers of the definition expressly disclaim any novelty of doctrine: the Sacred Synod does no more than affirm afresh (*denuo*) what has "ever been the persuasion of the Church of God." We proceed to see if their contention is verified in fact.

In one sense it can hardly be denied that Transubstantiation was no new thing. There is a direct continuity between the definition of the Fourth Council of the Lateran in 1215 and that of the Council of Trent in 1551. It will suffice to place the two in parallel columns, for us to see this:—

Lateran Decree.	Tridentine Decree.
"In quâ (Ecclesiâ) idem ipse sacerdos et sacrificium J. C., cuius corpus et sanguis in Sacramento altaris sub speciebus panis et vini veraciter continentur, *transubstantiatis* pane in corpus et vino in sanguinem, potestate divinâ."	"Persuasum semper in ecclesiâ Dei fuit . . . per consecrationem panis et vini *conversionem* fieri *totius substantiae* panis in substantiam corporis Xti Dni nostri, et totius substantiae vini in substantiam sanguinis eius Quae *conversio* convenienter et proprie . . . *transubstantiatio* est appellata."

The crucial words in the one definition are "cuius corpus et sanguis . . . sub speciebus panis et vini veraciter continentur, transubstantiatis pane in corpus et vino in sanguinem," and in the other "conversionem fieri totius substantiae panis in substantiam corporis Christi . . . et totius substantiae vini in substantiam sanguinis eius," and they mutually correspond, and are essentially the same. It is idle to draw deductions—as the Rev. W. K. Firminger, an able and learned Anglican theologian, has done[2]—from the fact that Innocent III, who presided over the Lateran Council, wrote, as a private individual, in his work on the Eucharist: "*Verum an partes in partes, an totum in totum, an totale in totale, novit Ille qui facit. Ego quod residuum comburo*"—and to conclude that loose views as to the substantial conversion may be allowably read into the Lateran definition. To argue thus is surely to forget that the words of the decree bear a meaning accepted by all at the time, and must be taken in their objective sense. The Pope as a private theologian is one thing; the Pope as Vicar of Christ, the organic Head of the whole Christian Body, promulgating in conjunction with it a statement of the Faith, is quite another. There is a direct connection between the phraseology of the Lateran Council and that of the Tridentine. The latter definition is included implicitly in the former, and is in effect equivalent to it. The fuller "*conversio totius substantiae*, etc.," is in truth no more that a preciser rendering of the simple "*transubstantiatis pane*, etc."

So too with the decree of the Council of Florence in the fifteenth century:—"Substantia panis in corpus, substantia vini in sanguinem (Christi) convertitur." What is the definition at Trent but an echo of the confession of unity at Florence, where we find the Greeks in perfect agreement with the Latins on the doctrine of the sacramental presence,—Archbishop Bessarion, of Nicaea, solemnly professing in the name of the rest, that "since we hear from all the most holy doctors of the Church, especially from St. John Chrysostom, that the Lord's words are those which *change and transmute* the bread into the true Body of Christ, . . . we follow the opinion of St. John Chrysostom as to the necessity" (*scil.* of the words of Institution).[3] In another sense,

[2] *Guardian*, April 6, 1898, p. 533.

[3] Mansi, *Conc.* 31, 1045, seq.

moreover, there was no novelty in the Tridentine dogma. If we take England as a typical Catholic country—and in some respects its evidence is more valuable than that of a Southern and naturally believing land—we find the words of the Fathers of Trent reproduced again and again in pre-Reformation times. As early as the beginning of the eighth century we find the Venerable Bede teaching as a matter of course that the bread and wine are "transferred" into the Body and Blood of Christ. Lanfranc, later on, teaches plainly Transubstantiation in his treatise *De Eucharistiae Sacramento*,[4] and St. Anselm uses the phrase "panem *migrare* in Corpus Xti."[5] An even more significant witness appears in the person of Archbishop Arundel, who formulated, as the mouthpiece of Convocation in A.D. 1413, the following test declaration of the belief of the *Ecclesia Anglicana:* "The sayth and determination of Holy Church touchying the blissfull Sacrament of the Auter is this: That after the Sacramentall wordes be sayde by a prest in hys masse, the material bred, that was bifore, is turned into Christ's verray body, and the material wyn that was bifore, is turned into Christ's verray blode, and so there leveth [remaineth] on the auter, no more material brede, ne material wyne, the wych were there bifore the saying of the wordes."[6] This is only a repetition of a similar formula put forth authoritatively in A.D. 1382, by Convocation under Archbishop Courtenay. It is thus summarized in an instructive leading article which appeared recently in the *Tablet* newspaper:[7] "At the largest and most authoritative Doctrinal Commission assembled in the English Church before the Reformation the doctrine of Transubstantiation was reaffirmed by the Primate and six bishops, fourteen doctors of Civil and Canon Law, and twenty-three of the most eminent theologians of England, with the full approval of the whole English Church, in these words: The statement that the 'substance of material bread and wine remain in the Sacrament of the Altar after consecration' was condemned as

[4] *Cf.* Lanfranc, *de Corp. et Sang. Dni.*—"Credimus terrenas Substantias . . . ineffabiliter . . . *converti* in essentiam dominici corporis, reservatis ipsorum rerum speciebus." (c. 18.)

[5] St. Anselm, *in ep. de Corp. et Sang. Dni.*

[6] Wilkins, *Concilia*, iii, 355.

[7] *Tablet*, April 23, 1898.

'heresy."[8] And Lord Cobham was subsequently sent to the stake for affirming it." That this doctrine was unquestionably the generally accepted orthodox teaching, is plain from the fact that the University of Oxford, which occupied much the same official position as the Sorbonne in later times, being the formally accredited theological *magisterium* of the English Church, in a letter addressed to the Archbishop of Canterbury and the Suffragans of his Province, at a somewhat later period, condemned as "heretical" the doctrine that "the substance of bread remains on the altar after consecration, and ceases not to be bread."[9] The actual Lateran definition of A.D. 1215 was reproduced by the national council of Exeter—representing the entire *Ecclesia Anglicana* in A.D 1287, which bade the faithful adore the Sacrament of the Altar, because "by the words '*Hoc est*, etc.,' and by no other, the bread is *transubstantiated* into the Body of Christ." And the Northern provincial Council assembled at Durham in the early part of the same century, even anticipated the actual words of the Tridentine definition, when it declared that in the Sacrament "under the *species* of bread and wine, the bread is by the Divine power *transubstantiated* into His Body and the wine into His Blood."

It is, therefore, abundantly proved that the decree of Trent is in a relative sense the promulgation of no new-fangled theory, but the assertion of a truth current for many centuries previously. Can this be said also *absolutely* and without any qualification? Were the Fathers of Trent true to history and fact in their assumption that they are only stating, in clearer language it may be, but none the less, "*quod semper in Ecclesiâ Dei persuasum fuit?*" In other words, is Transubstantiation—the conversion of the constituent element of bread into the formal principle of the Body of Christ—clearly seen to be a primitive Christian truth taught throughout the ages?

We may dismiss the consideration of the second half of the definition—that relating to the continuous reality of the accidents—as comparatively unimportant since our opponents do not question its truth. If, then, it can be shown that the remaining

[8] Wilkins, *Concilia*, iii, 157.
[9] Wilkins, *Concilia*, iii, 344.

and principal part of the decree—the substantial change at consecration—was taught invariably and formally, without hesitation or ambiguity, from the earliest times, as much by schismatics from St. Peter's See as by those united to it, in liturgies and in the tomes of the Fathers, as well as in catechisms and in formal treatises, we think that the contention of the two Archbishops will fall completely to the ground.

We begin our demonstration with a testimony whose authority Anglicans will be the last to discount. The Eastern Churches, so conservative in their discipline and ritual, so grandly tenacious in their grasp of dogmatic truth, though separated for 1000 years from the Apostolic Chair—the God-given centre of unity—bear witness to the true doctrine of that Holy See "to which," as St. Cyprian says, "faithlessness can have no access." [10] In the "Orthodox Confession of Faith of the Catholic and Apostolic Churches of the East," drawn up in A. D., 1643, question LXVI runs thus: "Our Lord is also present upon earth in a sacramental manner by *Transubstantiation* (*κατὰ μετουσιώσιν*), since the substance (*οὐσία*) of the bread is changed into the substance of His Holy Body, and the substance of the wine into the substance of the Precious Blood."[11] Our second testimony to the same effect is the Council of Bethlehem held in A.D. 1672, which stated (*a*) that "after consecration the bread and wine are transmuted, transubstantiated, converted, transformed (*μεταβάλλεσθαι, μετουσιοῦσθαι, μεταποιεῖσθαι, μεταῤῥυθμίζεσθαι*), the bread into the Lord's Body which was born at Bethlehem . . . and the wine into the Blood which flowed from His side upon the Cross."[12] (*b*) That "after the consecration . . . the very true bread and wine no longer remain [in Greek original of 1672[13] the words run "*the substance of bread and wine no longer remains*"], but the very Body and Blood of our Lord under the appearance of bread and wine [the Greek original adds: '*that is to say*, under the accidents (*τὰ βεβηκότα*) of the bread."][14] (*c*) That "when we use the word

[10] *In ep.* 1ª *ad Cornel*, xiv.

[11] Rev. J. H. Blunt's *Dict. of Doctr. and Hist. Theol.*, 1871, p. 760.

[12] Canon xvii.

[13] V. Kimmel's *Mon. Fid. Eccl. Orient.*, i, p. 458.

[14] Dr. J. M. Neale, *Hist. of Eastern Church*, General *Introd.*, ii, p. 1173.

Transubstantiation (μετουσίωσις) we by no means think it explains the mode by which the bread and wine are converted into the Body and Blood of Christ, for this is altogether incomprehensible . . . but we mean that the bread and wine are changed into the Body and Blood of the Lord, not figuratively or symbolically, nor by any extraordinary grace attached to them . . . but . . . the bread becomes (γίνεται) verily and indeed and substantially the very true Body of the Lord, and the wine the very Blood of the Lord."[15]

The binding authority of this Synod of Bethlehem over the Russian Church having of late been called in question,[16] the testimony of Provost Maltzen (the learned translator into German of the *Acta* of the Council) is important. "It is not permissible [he writes] for a particular Church, such as the Russian, to depart in any point whatsoever . . . from the doctrine which is contained in the official Confessions of the whole Orthodox Eastern Church, the original Greek text of which [confessions] is sanctioned by the authority of the most holy Patriarchs. The doctrines therein contained are, without exception, unchangeable *dogmas* of the infallible *magisterium* of the Holy Church—of that *magisterium* which is inspired by the Holy Ghost and exercised by the divinely instituted hierarchy, and of that Church which can neither deceive nor be deceived. In regard to all these dogmas there prevails among all the particular Orthodox Churches an *absolute agreement*, and any departure, however slight, from these Confessions—the *Confessio Orthodoxa* [of 1643]; the Decrees of the Orthodox Patriarch [of Bethlehem in 1672], and the Larger Christian Catechism of the Orthodox Catholic Eastern Church [of 1868] must be regarded as nothing less than heresy."[17]

No one can have the hardihood to say that this is a new and strange doctrine on the part of the Churches of Constantinople

[15] *Ibid.*

[16] *V. Cardinal Vaughan and the Russian Church*, by Prof. Collins and W. J. Birkbeck (London, 1897), in which it is argued that the Russian Church does not accept the doctrine expressed in the original Greek text already referred to, of the decrees of the Synod of Bethlehem.

[17] "*Bitt-, Dank-, und Weihe-Gottesdienste der Orthodox-Kathol. Kirche des Morgenlandes*," p. ci. Dedicated to M. Probedonoszen, Procurator of the Holy Synod.

and Moscow. The unchanging East is free at all events from all suspicion of novelty; it changes not with the changeful years. What she teaches to-day she claims to have ever taught; her definitions in the seventeenth century contain nothing different from the standard of Faith of the Seven Ecumenical Councils, to whose authority she appeals as final. And this doctrine is seen to be identical with that defined at Trent.

We turn next to the Liturgies of primitive Christendom. Here, if anywhere, we will find the true doctrine unmixed with any alloy of human invention. *Lex credendi: lex orandi*—the law of Faith must ever be the law of prayer, but especially in that form of prayer which is the highest and divinest of all, concerned, as it is, with the Representation on earth of the Sacrifice of our Ransom, mirroring below the perfect intercession in the Courts of Heaven, of the Lamb slain in mystery from the foundation of the world.

Now, in the most ancient Liturgies, according to Perrone,[18] there is this common feature—they contain an Invocation of the Holy Ghost, whereby He is implored to "*change and transmute* by His Almighty power these proffered gifts, and to *make* them the Body and Blood of Christ." In proof of this statement we will cite the Gothic, Ethiopian, and Alexandrian, and those of SS. Chrysostom and Basil, italicizing the crucial words in each:—

1. *Gothic:* "May the Paraclete descend that we may receive the bread *changed* by Thy operative power, and in the chalice partake of the cup *turned* into the Blood which flowed from Thy side on the cross."

2. *Ethiopian:* "Show Thy Face upon this, Thy spiritual altar; bless, sanctify, and purify [these oblations]; and *transmute* this bread that it may become Thy stainless Body. . . ."[19]

3. *Alexandrian:* "Send down upon us and upon these breads and upon these chalices, Thy Holy Spirit, that He may consecrate and consummate them as the Omnipotent God, and that He

[18] *Op. cit.*, p. 301.

[19] In so-called "Universal Canon." The Ethiopian word rendered "transmute" bears the meaning, according to Ludolph's lexicon, of a true change of one thing into another. Renaudot is emphatic on this point, adding "si vel levissima de eius significatione esset dubitatis, vox Coptica, cui respondit, et versiones Arabicae illam plane discuterent." (*Collectio Liturgiar. Orient.*, p. 527.)

may *make* [ποιήση] the bread the Body and the chalice the Blood of the New Testament, of Him our Lord and God and Saviour and Universal King, Jesus Christ." [20]

4. *St. Chrysostom:* Εὐλόγησον δέσποτα τὸν ἅγιον ἄρτον "Bless, O Lord, the holy bread, saith the Deacon; hereupon the priest saith 'Make (ποιήσον) this bread the venerable Body of Thy Christ.' The priest, after being called by the deacon to bless the wine, saith, '*Make* what is contained in this chalice the venerable Blood of Christ.' Then over both the priest saith: '*Converting* (μεταβαλλών) them through Thy Holy Spirit.'" [21]

5. *St. Basil* has the same form, with even a verbal coincidence.[22]

Apart from this "*illapsu*" of the Holy Spirit, we find mention of Transubstantiation in the Gelasian Sacramentary and in the Ambrosian Missal. The former contains a prayer said by the Bishop during the Ordination of Priests—"that Thou mayest *change* these gifts by (their) blessing into the Body and Blood of Thine Immaculate Son;" the latter has the petition "that (this service) may be to us a rightful Eucharist for the *transformation* of the Body and Blood of our Lord Jesus Christ."

Our third and last witness to the antiquity of the doctrine defined at Trent is that of the Fathers of the Church. Two remarks are necessary before we proceed to the examination of Patristic evidence. The first is, that we must not look for concise and accurate theological expression, proper to a later age, from those who lived in the happy days before heresy had made limitation of language a necessity. Controversialists would seem, in many instances, to expect us to find, if we are to make good our argument, the same terminology in the writings of SS. Irenæus, Athanasius, Chrysostom, Cyril of Jerusalem, Basil, Ambrose, and Augustine, as that contained in the Tridentine decree, canon and catechism. They might as reasonably search for the ὁμοούσιον in the pages of Justin Martyr or of Tertullian. The dogmas of the community of an individual nature between Father and Son, and of the conversion of substance in the Eucharist were equally contained in the original

[20] Renaudot, *op. cit.*, p. 157.
[21] Goar, *Euchолog.*, p. 77.
[22] *Ibid.*, p. 166.

deposit of Revelation; but it needed Arius in the fourth century and the continental Reformers in the sixteenth to bring about the Creed of Nicæa and the definition of Trent with their clear and stereotyped *formulae*. All that is necessary for the proof of our thesis is to show that the primitive Fathers agreed *essentially and practically* with the Tridentine doctrine, in maintaining again and again as an article of Faith that could not be denied, a substantial conversion at consecration of bread and wine into the Body and Blood of Christ.

Our second remark is like unto the first,—it is that we must not be surprised if we come across words and phrases which would seem at first sight to contradict, not merely the doctrine of Transubstantiation, but even of any Real Presence of Christ in the Sacrament. It should be a recognized principle in explaining such passages, that they must be interpreted in the light of their full context, and in harmony with the doctrine clearly taught at other times, either by the particular Father in question, or by others with whom he lived and died in communion. If we refuse to reconcile apparent discrepancies on the doctrine of the Eucharist in this way, we are arbitrarily taking a different course from that adopted in dealing with difficulties in Patristic writings to other doctrines of Revelation. No careful student of the Fathers would be so bold as to deny that there are passages which, if taken separately, and divorced from the orthodox teaching in other parts of the works of the same Father, would seem to cut the ground from under many cardinal doctrines of the Faith.[23] To give one or two instances. Calvin professed to go no further in his horrible teaching on Predestination than St. Augustine; and Jansenius, with certainly some show of reason, justified his doctrine on grace from the works of the same great doctor of the Universal Church.[24] We have no more right logically to expect to find less difficulties or apparent discrepancies in the teaching of the Fathers on the Eucharistic Presence, than when the Trinity, or the Atonement, or Grace, are in question. And we must adopt the same principle of interpretation in every case impartially.

[23] V. *Facundus hermian.* (*pro defens. trium.*, cap. 1, 6, c. 5.

[24] We have already alluded to the difficulties to the Homoŏusion drawn from the writings of the Ante-Nicene Fathers. (V. especially Petavius *de Trin.*, i, 5, 2. Baur, *Dogmengeschichte*, i, 444, and Liddon, *Bampt. L.*, pp. 425-428, ed. 15.)

Having laid down these introductory *caveats*, we proceed to show in detail that alike in East and West, belief in a substantial conversion of the bread and wine into the Body and Blood of Christ was stated by the Fathers in language that leaves no loop-hole for a disputed meaning. We have, first, such general *formulae*, repeated many times, as "bread and wine 'become,' 'are changed,' 'made,' 'transmuted,' 'pass,' into the Body of Christ," *e.g.*, *St. Cyril of Alexandria*—"*Changing* these oblations into the truth of His own Flesh."[25] *Eusebius emiss:* "The priest *changes* (*convertere*) by secret power visible creatures into the substance of the Body and Blood of Christ."[26] *St. John Damascene:* "The bread itself and wine are *transmuted* into the Body and Blood of Christ."[27] *St. Ambrose:* "You say 'mine is common bread;' before the words of consecration that bread is indeed bread; but after consecration from bread it *becomes* the flesh of Christ."[28] The last-named Saint,[29] in common with *SS. Chrysostom*[30] and *Gregory of Nyssa*,[31] uses the "conversion" to denote the effect of the words of consecration on the elements. Tertullian,[32] with Origen,[33] says that the bread *becomes* (*fieri*) the Holy Body by prayer. *St. Augustine* says the same more at length: "The Body and Blood are made (*effici*) by the power of the Holy Ghost from the substance of bread and wine."[34] "The bread *passes* (*transire*) into the nature of the Lord's body."[35] And *St. Cyprian* and *Gaudentius brixianus* state respectively that "the bread [is] changed (*mutatus*) not in figure (*effigie*) but in nature,"[36] and that "from bread is made (*effici*) the Body, and from wine the Blood."[37]

2. Apart from these general expressions implying a substantial change, we find the teaching that the Eucharistic words are operative and powerful. "If," says *St. Ambrose*, "so great is the efficacy of the words of the Lord Jesus that things should begin to exist that had no existence, how much more operative are they

[25] *In ep. ad Colosyrium.*
[26] Hom. 5 de Pasch.
[27] *De orth. fid.*, l. 4, c. 4.
[28] *De Sacr.*, iv. 4.
[29] *Id.*, iv, 5 and vi, 1.
[30] *Hom. de Prod. Jud.* and *Hom. 82, 83 in Matth.*
[31] *Orat. Catech.*, c. 37. *Cf.* St. Chrysost. *de prod Jud.*, p. 63.
[32] *C. Marc* iv, 40.
[33] *C. Cels.* 8.
[34] *De Conscr.*, cap. *Utrum sub figuri*, etc., dist. 2.
[35] *Id.*
[36] *Serm. de Coenâ Dni.*
[37] *Tr. 2 in Exodo.*

to continue in being things that had existence, and *change them into another*.[38] "Before consecration," writes *St. Augustine*, "it [the element] is bread and wine, the produce of nature; but after consecration the Body and Blood of Christ, which the blessing consecrated."[39]

3. The Fathers adduce various analogies in nature to explain, however inadequately, the miraculous change. Thus *Gaudentius brix.* mentions by way of illustration the change of seeds into wheat, of moisture into wine;[40] and *John Damascene*, the physical change by whose power food is converted into human flesh and blood.[41]

4. They appeal to *miracles* to strengthen belief in the supernatural change that takes place in the Eucharist—*e. g. St. John Damascene* to the *creation*:—"If" [he writes] "the word of the Lord is living and powerful (Hebr. 4: 12); if heaven and earth, water, fire, and air, and all their ornament—not to speak of the noblest of animals called man—are perfected by the word of the Lord . . . why should He not be powerful enough to *make* finally also bread His Body and wine His Blood."[42] The same Saint, with *St. Justin*, to the *Incarnation*:—"If God the Word Himself [says the former] by His own will has made man, and compacted Flesh without any seed from the most pure . . . blood of the Virgin . . . why do you now ask how bread becomes (*fiat*) the Body of Christ? I reply that the Spirit overshadows and accomplishes that which surpasses speech and thought."[43] *St. Justin*:—"We do not receive these elements either as common bread or common drink, but as through the word of God Christ Jesus our Saviour was made Flesh, and so also we are taught that that food from which our flesh and blood are nourished by its conversion (into them), is both the Flesh and Blood of that Incarnate Jesus, after that nourishment is made the Eucharist by the prayer containing His Words."[44] *St. Cyril of Jerusalem* to the miracle at Cana, in the following earnest and striking words:—"When, therefore, he pronounced and said of bread: *This is My Body*, who shall dare afterwards to deny it? And when He Himself

[38] *De Sacr.*, iv, 4. [39] *De Consecr.*, c. 41, *dist.* 2. [40] *De Ex.*, 3, 2.
[41] *Op. cit.*, iv, 13, *cf.* St. Greg. Nyss., *Orat. cat.*, c. 37.
[42] *De. fid. orth.*, 1, iv, c. 13. [43] *Ibid.* [44] *Apol.* i, 65.

asserted and said: *This is My Blood*, who ever doubted, saying it was *not* His Blood? He changed (*transmutavit*) of old water into wine (which is like unto blood), at Cana of Galilee, and shall we deem Him less worthy of our belief, when He changed (*transmutavit*) wine into His own Blood?"[45]

5. In addition to these classified quotations, we append a few others which bear witness not less clearly to the same doctrine:—*Tertullian*:—"Taking bread He *made* it into His Body."[46] *St. Ambrose*—"Before consecration, it is called something else; after consecration it is named Blood, and thou sayst 'Amen,' *i. e.* 'It is true.'"[47] *St. Cyril of Jerusalem*:—"We are fully persuaded that what seems bread, though bread by taste, but the Body of Christ; and that what seems wine, is not wine, though the taste will have it so, but the Blood of Christ."[48] *Theodoret*:—"It [the bread] *is changed* by a wonderful operation, though to us it *appears* bread . . . Bread indeed it appears to us, but Flesh in fact (τῷ ὄντι) it is."[49] The Syrian, *St. James of Sarug*:—"From the point of time when He took bread and called it His Body it was not bread but His Body."[50]

Against these testimonies, so clear, unambiguous, unanimous, to the antiquity of the Tridentine decree as to a conversion after consecration of that which makes bread to be bread, into the heavenly reality which is the Body of the Redeemer, it is useless to urge in contradiction passages in which it is stated that the "nature" or "substance" of bread remains after the advent of the Presence—*e. g. St. Chrysostom*:—"As before the bread is consecrated we call it bread; but when the Divine Grace has . . . consecrated it, it is no longer called bread, but is considered worthy of the name of the Lord's Body, *although the nature of bread remains in it*"[51]—or a comparison is made between the

[45] *Catech. myst.*, iv, 1, 2. The whole of this section of St. Cyril's Catechism of Instruction is well worthy of attention. The Bishop of Clifton has referred to it at length in his Advent Pastoral of 1898.

[46] *Adv. Marc.*, iv, 40. [47] *De Sacr.*, iv, 4, *cf. De consec.*, dist. 2.

[48] *Op. cit.*, xxii, 9, *cf. id.*, iv, 6.

[49] *Hom. in Matth.*, xxvi, 26. [50] Serm. 66, *de Pass. Dni.*

[51] *In ep. ad Caesar:* Cf. *Gelasius* Max. Bibl. Vet. Patr., vol. viii, Lugd. 1677; *S. Ephrem. Antioch.* apud Photii Bibl. Cod. 229. *Theodoret*, Dial., vol. iv, Hal. 1772; *Facundus herm.*, L. ix, defens. 3, c. 5.

change in the Eucharist and the change in the other Sacraments, as though they were on the same plane—*e.g. St. Cyril Hier.* :—"For just as the bread of the Eucharist after the Invocation of the Holy Spirit is no more common bread, but the Body of Christ, so this ointment is no more bare ointment, nor to be called common after the Invocation, but is the grace of Christ and of the Holy Spirit, endowed with special energy by the Presence of His Godhead."[52]

In the first case, it is assumed wrongly that by the words "nature" and "substance" the Fathers cited, writing centuries before heresies had made accurate definition and precise terminology necessary, intended to mean what the Tridentine Fathers meant by them. This is demonstrably untrue. The words 'substance' and 'nature' are synonymous with what at Trent were called the 'species' or 'accidents.' This is surely evident (*a*) from the context of the various passages, where a *conversion* (μεταβολήν), to use Theodoret's word, of the bread and wine into the Body and Blood of Christ, is mentioned; (*b*) from the fact that they constantly and uniformly speak of such 'nature' and 'substance' as *symbols*; (*c*) from Leibnitz' (a Protestant authority) well-known observation that the Fathers do not use these terms to express metaphysical notions.[53] (*d*) As regards Theodoret, from the confession of the Lutherans of Madgeburg that he is opposed to their doctrine and cannot be read with safety.[54] It should be added that the passages attributed to Theodoret and St. Gelasius occur in works that are considered spurious by many competent critics.

As to the second difficulty—that drawn from the supposed parallel in patristic writings, between the change in the Eucharist and the change in the other Sacraments—the simple distinction between a *substantial* and an *accidental* change will be found to be clearly made by the Fathers in question, and to separate as by an impassable gulf the change of Transubstantiation from that which occurs in Baptism and the rest of the Sacraments. By a substantial change we mean one by which the ultimate and basal

[52] *Op. cit.*, 3, n. 3.

[53] *In system. Theol.*, ed. 2, Raess et Weiss, Moguntiae, 1825, p. 220.

[54] *Centuria*, vi, c. 10.

reality in a thing which *makes* it that thing and nothing else—*e.g.*, *bread*, and not a plant,—is changed into another ultimate reality, —so that what a moment previously was bread becomes the Body of Christ; by an accidental change, we mean any change that does not touch that ultimate constituent reality but only adds to it some perfection. Thus, when the Fathers say (*passim*) that man by grace becomes an angel, they do not mean to imply a *substantial* change, by virtue of which man ceases to be man, but only an *accidental* change, by which he obtains certain angelic qualities, such as purity, spirituality, and the like. Now St. Cyril, in the passage quoted, and other Fathers clearly show that they have this very important distinction in mind. They are always careful to state that the term or object of the change, when the Eucharist is in question, is something *substantial*—a totally fresh reality—nothing less than the Body of Christ;—while the term or object of the change in the other Sacraments is something *accidental*—a property whereby they cease to be common and earthly elements, and become holy and consecrated vehicles of grace. So when St. Cyril says in the first part of the sentence: "The Eucharistic bread after the Invocation . . . is no more common bread but *the Body of Christ*," he conveys the idea, as clearly as language will allow, of such a change as has for its end an ultimate reality, distinct from, and succeeding, a former ultimate reality,—a change, in other words, that is *substantial;* and when later on he says "this holy (ointment) is no more bare ointment, but is the grace of Christ and of the Spirit, made powerful by the presence of His Godhead," he does not mean to imply that the ointment changes its nature so that it becomes, *e.g.*, the Holy Ghost, but only that it receives an added perfection—from being common, bare ointment, it becomes the channel of a supernatural gift; or, in other words, that an *accidental* and not a substantial change takes place.[55]

A third point freely urged against the Patristic argument for Transubstantiation is that there are several passages in which the sacred mysteries are called after consecration "bread" and "wine." This objection is based upon a misunderstanding. It would be perfectly legitimate to use such language at the present

[55] *Cf.* Hurter, *Medul. Theol. Dogm.*, n. 1056, note 1 (d).

day—as is indeed not infrequently the case—and it could be argued with an equal show of reason that modern Catholic theologians do not believe in Transubstantiation because they so speak of the Blessed Sacrament. The explanation is very simple. It must be remembered that the Eucharist is composed of two parts —a visible, which is contained in sensible phenomena, forces, and effects—such as size, color, sapidity, mass, force of resistance, power of nutrition, and the like,—and an invisible, wholly beyond the sphere of nature and the confines of sense—to wit, the Body and Blood of Christ; and since a composite object can rightly be called now by the one component element, now by the other, and again by both, so we find in the writings of the Fathers, just as in the popular manuals of devotion and in the pages of theologians of to-day, the Sacrament of the Altar designated at one time "bread," at another "the Body of Christ," and at a third "the Bread of Heaven, "the Sacrament of the Body of Christ." It is, therefore, obviously quite unreasonable to argue that because there are passages in which the Fathers speak of the Holy Eucharist as "bread," or even as "a type or symbol of the Body of Christ," it must be concluded that they deny the *res substantialiter contenta* under the objective forms of bread and wine.[56]

We may conclude our long survey of liturgies and patristic tomes, with the significant admission of the Protestant writer Leibnitz: "Antiquity [he says] has openly enough declared that bread is changed into the Body of Christ and wine into His Blood; and here and there, ancient Fathers acknowledged a μεταστοιχειῶσις, which Latins have rightly rendered 'Transubstantiation.'"[57]

The Tridentine statement of Eucharistic doctrine, denounced at Lambeth as "a metaphysical definition, unknown to the Church in the earliest stages of her history," is shown to have been the teaching current from the most primitive times. We find an unbroken *catena* of witnesses testifying to the truth of a substantial conversion of the bread and wine into the very Body and Blood of Christ, and their testimony is linked to that of the Litur-

[56] These three objections were raised in the *Guardian* of April 6 and April 20, 1898, and answered by the present writer on the same lines as he has adopted now in the numbers for April 13 and May 4, 1898.

[57] *Op. et loc. antea cit. Cf. Id.*, p. 224.

gies and Sacramentaries which enshrined the law of Faith in the utterance of Prayer.

Because the *expression* of the doctrine is formulated with more accuracy and precision in the face of the many wild statements and hazardous speculations of heresy, it does not follow that the *doctrine itself* is altered, but rather safeguarded from attack, and its foundations made doubly sure. The Fathers of Trent were no creators of novelty; they merely crystallized in set form the unsystematized but universally accepted doctrine of all the Christian ages. It need not distress us if Bishop Gore's statement[58] be true that "the word 'transubstantiare' is first . . . found in Stephen of Autun (*circa* A. D. 1112–1139), *Tract. de Sacr. Altaris*, cap. 14 (P. L. CLXXII., p. 1293), any more than Mr. Wilfrid Ward's admission that "the semi-Arians could unanswerably claim the language of early Fathers as in harmony with their own expressions"[59] should make us suspect novelty in the Nicene definition of the Consubstantiality of the Eternal Son.

The Tridentine decree no more bears the mark of unprimitiveness because it speaks in the language of the schoolmen, than the Homoöusion of Nicaea, although the latter pronounced the shibboleth of a section of Greek philosophers. "If," aptly remarks an Anglican writer,[60] "we condemn the Tridentine definition . . . we must on the same ground condemn the Nicene definition, which was expressed in the novel terms of contemporary philosophy, and the greater part of the *Quicunque vult*, which is expressed in terms of the Boethian metaphysics." The Catholic Church did not at Nicaea cut herself adrift from traditions of the past—from St. Clement of Alexandria, SS. Justin, Lactantius, and Tertullian—because she adopted the ὁμοούσιον, a word of which many saints and some local councils[61] had fought shy; she

[58] *Dissertations, Transubst. and Nihilianism*, p. 268, note 2.

[59] *Op. antea cit.*, p. 535. He adds: "This point, a favorite one with Newman, has, more recently, been urged by the Abbé Duchesne." *Cf.* Petavius, *de Trin.*, i, 5, 2. Liddon, *Bampton Lectures* (ed. 15), p. 528. *Vide* especially St. Clem. Alex., *Strom.*, 1, 7, nn. 2, 3; St. Justin M., *Dial. c. Tryph.*, caps 56, 126.

[60] The Rev. T. A. Lacey in *Guardian*, March 30, 1898.

[61] The classical instance is the Catholic Council held at Antioch sixty years before the Council of Nice. "Even the Fathers of Antioch had rejected the phrase homoousios, which the Council of Nicaea now ruled as obligatory." (Wilfrid Ward, *op. cit.*, p. 535. *Cf.* Dr. Liddon, *Bampton Lectures*, ed. 15, p. 435.)

did not at Trent belie her connection and continuity with the Church of Pentecost because she adopted the 'barbarous term' Transubstantiation, of which SS. Peter and Paul were ignorant. She merely enshrined her doctrine in a new casket, or, in plain language, gave a new name to a very old truth, held and taught from the beginning. She explains more fully, as misunderstanding arises, her already existing belief—whether in the perfect equality of nature between Father and Son, or in the substantial Presence of Christ's Body in the Eucharist—giving greater exactness and precision to the original idea which was liable to be lost or denied in speculative explanation. "The formulae were new, but the seeds of the doctrines had been there from the first."[62]

W. R. CARSON.

Shefford, England.

THE APOSTOLIC AUTHORSHIP OF THE SYMBOL.

IV.

IT is urged that St. Augustine contradicts the ancient tradition respecting the Apostolic authorship of the Symbol.[1] The passage to which appeal is made occurs in a homily on the Symbol, and runs as follows: "The words you have heard are scattered here and there in the Sacred Scriptures, but have thence been gathered and put into one formula."[2] Now, the tradition has it that the Apostles composed the Symbol on the eve of their dispersion, which took place before the books of the New Testament were written. Hence the passage in question runs counter to the tradition.

One way of meeting this difficulty, undoubtedly a grave difficulty because of the great authority of St. Augustine, would be to make the Saint mean by Sacred Scriptures the Old Testament only. But this would be rather an evading of the difficulty, for the expression "Sacred Scriptures" includes the New Testament

[62] W. Ward, *op. cit.*, p. 536.

[1] *Dogma, Gerarchia e Culto*, p. 322.

[2] Verba quae audistis per divinas Scripturas sparsa sunt, sed inde collecta et ad unum redacta. *De Symb. ad Catech.* Migne, tom. 6, col. 627.

as well as the Old. It is more than doubtful, too, whether all the words of the Symbol are to be found in the Old Testament. The words "under Pontius Pilate," at any rate, are not. Happily there is a better way.

First of all, let us see what St. Augustine says in his other sermons on the Symbol. Two of those given in the fifth volume of Migne's edition of the Saint's works, namely, 212 and 214, are unquestionably genuine. In both of these it is not the words of the Symbol but the doctrine which St. Augustine says is contained in the Scriptures. Nor does he say or in any way imply that the doctrine was taken from the Scriptures in the first instance. "All that you are about to hear in the Symbol," he tells his catechumens, "is contained in the Scriptures." And again: "This, then, is the Symbol, with the contents of which you have been made familiar already through the Scriptures and the preaching of the Church."[3] He opens his mind even more fully in the other sermon.[4] "The truths," he there tells his hearers, "which you are about to receive in a compendious form, to be committed to memory and orally professed, are not new to you nor unheard. For in the Sacred Scriptures and in the ecclesiastical discourses you have been wont to find them set forth in many ways." St. Augustine plainly does not mean here that the authors of the Symbol picked the words which compose it from various parts of the Scriptures—an utterly unlikely thing, in any case. Nor does he even mean that they actually took the truths embodied in it from the Scripture, where, of course, they are to be found, with many other truths besides. He simply means that catechumens could learn and did learn from the Scripture, as well as from the preaching of the Church, all the truths contained in the Symbol, long before the Symbol itself was given to them.

But, it will still be urged, in the homily which is entitled *De Symbolo ad Catechumenos*, it is declared in set terms, as cited above, that the very words of the Symbol were taken from the Scriptures. Granted; but it is only so much the worse for the homily that a thing so improbable should be affirmed in it. That homily has too long masqueraded under the great name of Augus-

[3] Serm. 212.

[4] Serm. 214 *ad init.*

tine. The proofs of its spuriousness that I am able to put my finger on seem to me at least overwhelming.

To begin with, the homily in question is tainted in its source. It was found from the first in bad company, so to say. It is one of four which, in codices dating from 800 A. D., are styled *De Symbolo Libri Quatuor*, and attributed to Augustine.[5] Three of these are to-day rejected as spurious on all hands. The fourth is, from the nature of the case, suspect. Possidius knew only of three such discourses on the Symbol by St. Augustine, which he cites as "De Symbolo, tractatus tres."[6] Two of these are readily identified as the sermons numbered respectively 212 and 214, already cited. The third, whether it exists among the writings of St. Augustine that have come down to us or not, is not any of the four *ad Catechumenos*. It remains to show this of the only one of them which is generally admitted as genuine, that one, namely, which comes first in order in Migne's collection.[7]

In a footnote to a former article, it was pointed out that the author of this homily cites "in vitam aeternam" as part of the Creed, which St. Augustine never does in any of the writings that are certainly his. Nor did these words form part of the Creed known to the contemporaries of Augustine in the West, Rufinus, St. Jerome, and St. Ambrose, if the last named be indeed the author of the *Explanatio Symboli ad Initiandos*. The author of the homily seems to have borrowed the idea, if not the very words, from Sermon 40 of St. John Chrysostom,[8] where we read: "And as the word 'resurrection' is not enough to convey the whole truth (for many who rose again died again, as those who rose again under the old dispensation, as Lazarus, as those who arose when Christ died), we are instructed to say, *And in the life everlasting*."

At page 213 of his work, Burn says: "The addition *vitam aeternam* had been in use in the African Church since the third century." He means that it had been in use as part of the Symbol, and in this he is astray. The African Church got its Symbol from

[5] Migne, *loc. cit.*

[6] *Cf.* Migne's Index to the works of St. Augustine, col. 20.

[7] Pearson, however, in his volume of critical notes on the Creed, gives the reference simply as "auctor homiliae de Symbolo ad Catechumenos."

[8] Migne, P. G., tom. 61.

the Roman, and kept it unchanged till after St. Augustine's time. How can it be maintained that St. Augustine, expounding the Symbol to Africans in the African Church, deliberately left out so notable a part as this would be of the Faith in which they had been baptized? Immediately after his comment on "the resurrection of the flesh," in *De Fide et Symbolo*, he says: "This is the Faith which is summed up in a few words in the Symbol, and given to neophytes to be kept by them." The theory that Augustine knew of two Symbols, one learned from Ambrose at Milan when he was baptized, another which he found in possession in the African Church, breaks down completely in face of the fact that it is the Symbol of Milan and of Rome that he gives to his African neophytes. The only prop the critics have for this theory (doubtful or spurious sermons are worse than valueless, being themselves without a prop or in need of one) is too frail to support it. They find the *vitam aeternam* in the baptismal interrogatory, as cited by Cyprian. But Cyprian got his Symbol from Tertullian, and *vitam aeternam* is no part of Tertullian's Symbol, which is the Old Roman pure and simple. The presence of *vitam aeternam* in Cyprian's formula does but show that what is obviously implied in "carnis resurrectionem" of the Symbol was from a very early time expressed in the interrogatory.

But there is yet more cogent proof than this that the homily *de Symb. ad. Catech.* is spurious. In the Old Roman Creed, the fourth article runs: "Crucified under Pontius Pilate, and buried." So we find it cited, not only by St. Augustine, but in the works of contemporary and even later writers of the same century, such as St. Maximus of Turin,[9] and St. Peter Chrysologus.[10] Nay, a full hundred years after the time of St. Augustine, and in the Church of Africa, St. Fulgentius knows of no change in the fourth article, but gives it as it stood in St. Augustine's day.[11] On the other hand, the author of the homily *de Symb. ad. Catech.* cites the fourth article just as we have it to-day—"Suffered under Pontius Pilate, was crucified, died, and was buried." The inference is that he either was not of the African Church at all, or, if he was, that

[9] Migne, tom. 57, col. 434.
[10] *Ib.*, tom. 52, col. 359.
[11] Migne, tom. 65, col. 825.

the homily was not composed till more than a hundred years after the death of St. Augustine. It may seem a trifling thing to add that the form of address employed by the author of the homily is never once used in a single one of the three hundred and forty sermons to be found among the genuine writings of St. Augustine, nor in any one of the thirty and three more recently discovered and published as his in an appendix to the volume which contains the index to his works in Migne's collection.[12] With St. Augustine it is "brethren," "dearly beloved brethren," "dearly beloved," "your charity," "your holiness." Once he has, "sons of light, brothers dearly beloved," and once in the course of a sermon *ad infantes*, as the neophytes were called, we find "my brothers, my sons, my daughters, my sisters," but this is not a form of address. The author of the homily, on the other hand, uses "sons" simply.

Nor are there wanting other tokens of the spurious character of this homily. The author borrows freely from St. Augustine, copies his style pretty closely, essays to think his thoughts, but these are sometimes beyond him. It is here especially that he betrays the prentice hand. He lacks Augustine's mastery of his subject, his mental grasp, his logical exactness, his sense of proportion. To give one instance of the man's deficiency in this last particular, there is in this homily on the Symbol more than a column and a half of a digression on the patience of Job. Speaking of God's omnipotence, he says: "Facit quidquid bene vult, quidquid juste vult; quidquid autem male fit, non vult." Now, this is not exact. It should be: Facit quidquid vult, et quidquid vult, bene vult, juste vult. The second part of the statement, too, needs to be supplemented by some such words as, "eo tamen bene uti novit." "For [St. Augustine himself it is who says it] as the wicked make an evil use of a nature which is good, that is, God's good work, God, being good, makes a good use even of their evil doings, so that His Almighty Will is not frustrated in aught."[13] Again, the author of the homily says: "Deus non dimittit peccata nisi baptizatis." This is worse than inexact; it is untrue, and in open contradiction to the teaching of St. Augustine, where he says that not only martyrdom may supply the place of

[12] Of course, one naturally looks for it in the opening paragraph.

[13] Serm. 214.

baptism, but also "faith and sincere repentance, if haply time be wanting to administer the sacrament."[14] Even had he said "Ecclesia" instead of "Deus," his statement would have been true only of what the Church does in the tribunal of penance. An unbaptized person in good faith, who should have only attrition for his sins, would obtain the forgiveness of them by receiving Holy Communion from the hands of the Church.

It is, however, in his treatment of the Divine Omnipotence and its relation to things impossible, that the deficiency of the author of this homily is most marked. In what purports to be an instruction to persons who were novices in the deep things of the Faith, he sets out, the very first thing, with a startling paradox. "God is almighty," he says, "and because He is almighty, He cannot die, He cannot be deceived, He cannot lie." This is bad enough, bewildering as it must have been to the catechumen. The reason assigned for the puzzling statement is worse: it is trivial, not to say childish. "For," he proceeds to enlighten his hearers, "if He could die, He would not be almighty; if He could lie, or deceive, or be deceived, or deal unjustly, He would not be almighty; because if He could do any of these things, He would not be worthy of being almighty." As if the attribute of omnipotence were a gift bestowed upon deserving Deity! Contrast with this imbecility the masterful way in which St. Augustine grapples with the difficult point in Sermon 214 on the Symbol. He does not begin with a paradox, but feels his way cautiously along, as it were. He points out first that belief in the omnipotence of God implies belief also in there being absolutely nothing in nature which He did not create. After developing this point fully, he goes on, in the next paragraph, to show that, while the wicked do many things against God's will, this does not derogate from His omnipotence, nor defeat His purpose in the long run. If He were not able to make the wicked subserve His good and just ends, He would not have suffered them to be born or to live; "whom He did not make wicked, since He made them men; for, not the sins, which are against nature, but the natures themselves He made. Prescient of the future, He could not, indeed, but know that men were going to be wicked. As He knew, however, the

[14] *De Bapt. contra Donat*, c. 22.

evil they were going to do, so He knew the good that He was going to bring out of this evil." He instances the good that God wrought for mankind out of the malice of Satan, of the Jews, and of the traitor Judas. Next comes a paragraph in elucidation of the paradox referred to above, which is well worth giving word for word:

"But, as I have said that the only thing the Almighty cannot do is what He does not will to do, if any one should be tempted to think me rash in saying that there is anything the Almighty cannot do, let him call to mind that the blessed Apostle says so also. *If we believe not, He who continueth faithful cannot deny Himself* (2 Tim. 2: 13). But it is because He will not that He can not; because He even cannot will. For justice cannot will to do what is unjust, nor wisdom will to do what is foolish, nor truth will what is false. From this we gather that there are many other things, besides this that the Apostle speaks of, *He cannot deny Himself*, which the Almighty God cannot do. I say it openly, and I am emboldened by His truth to say that which I dare not gainsay: God Almighty cannot die, cannot change, cannot be deceived, cannot but be blessed, cannot be overcome. Perish the thought that these and the like things could be predicated of Omnipotence! And thus does the force of truth constrain us to believe, not only that God is Almighty, because these things are not true of Him, but that He would not at all be almighty, if they were. For, whatever God is He is as willing to be. He is eternal, therefore, as willing it; unchangeable, veracious, blessed, and unconquerable, as having a will to be so. If, then, He could be what He does not will to be, He would not be almighty; but He is almighty; therefore, what He wills to be He can be. And therefore what He wills not, cannot be, being called, as He is, the Almighty, because He can do all that He wills. Of Him the Psalmist says: *All things whatsoever He willed He hath done in heaven and on earth* (Ps. 104: 6)."

This is somewhat subtle reasoning. We shall be able to follow it more easily if we do but keep clearly in view what the Saint is aiming to show. He assumes as being of faith that God is omnipotent, eternal, veracious, and the rest. He shows, in the first place, that what God cannot do is such that He does not and can

not will to do it; for God is justice, and justice cannot will to do what is unjust; God is truth, and truth cannot do what is false. He sets Himself to show, in the second place, that so far is God's not being able to do what He does not will to do from being derogatory to His omnipotence, that if it were possible for anything to be without His willing it, He would not be omnipotent at all. He points out that God's will is really one with His other attributes, and with His essence. As His will, then, is one with His eternity, with His unchangeableness, with His truth, He must needs will to be eternal, to be unchangeable, to be veracious. Now, the very idea of omnipotence includes the power to be and do whatever one wills. But, as God must needs will to be eternal, He cannot will to die; and as He must needs will to be veracious, He cannot will to deceive or to lie. If He could die, then, or deceive, He would not have the power of being and doing whatever He willed, and would not, therefore be omnipotent. But He is omnipotent; therefore, whatsoever He willeth that He is and that He doeth in heaven and on earth.

All this may look like a digression from the main topic; but really it is not. The objection founded on the passage in the homily now shown to be spurious, lay right across the path of the tradition which traces back to the Apostles the origin of the Symbol. The only effective means of getting it out of the way was to blast the homily. And it is something to have cleared the way. It is something to have got from a great authority, who is represented as unfriendly, free leave to follow our quest up to the very gates of Jerusalem and into the full light of the Apostolic Day.

It may still be said that, at any rate, St. Augustine does not help us in our quest. His silence, too, is taken to indicate that he knows nothing of the tradition respecting the Apostolic authorship of the Symbol. It is never too safe to argue from the silence of an author. Two of the contemporaries of Augustine, themselves voluminous writers, just happen to mention the tradition once. But their passing allusion to it ranks them among our most important witnesses to the tradition. Is it likely that the disciple of St. Ambrose and the friend of St. Jerome could have been in ignorance of a tradition so notable, the existence of which

is vouched for in his day by both of them? About a century after St. Augustine's time, and in the African Church, we find St. Fulgentius testifying that "the Symbol of the Christian Faith was . . . drawn up by the Apostles in accordance with the rule of the Truth."[15] This famous Bishop of Carthage lived so near the times of St Augustine, and made so close a study of his works, that he may well be styled his disciple. Again we ask, Is it likely the master was ignorant of the tradition?

There is another reason why it is unsafe to argue from silence, especially in the case of so voluminous a writer as St. Augustine. It is that one can hardly ever be quite sure of the truth of one's premise. Who can say that he has read all the works of St. Augustine through, and noted what he says or has left unsaid? Besides, there are two ways in which a writer may witness to a fact; explicitly, and by implication. Now, St. Augustine certainly does witness at least in the latter of these two ways to the traditional teaching of the Church about the origin of the Symbol. In his controversy with the Donatists, defending the validity of baptism conferred by heretics, he says: "This custom I believe as coming down by tradition from the Apostles. So, there are many things not found in their writings, nor in the canons of Councils of a later date, which, because they are observed by the universal Church, are believed to have derived their origin and received their sanction from no other than the Apostles."[16] Again: "A custom which the men even of that day, looking farther back, did not find to have been established by those who went before them, is rightly believed to have originated with the Apostles."[17] And once more, in the form of a general proposition: "That which the whole Church holds, and which has not been instituted by Councils, but has been always held fast, we have every reason to regard as the tradition of the Apostles."[18] But the whole Church held the Baptismal Creed known as the Apostolic Symbol in St. Augustine's day; it was not instituted by Councils, but had been always held fast; therefore, according to

[15] *In Defens. Symb. adv. Arianos.* Migne, tom. 65, col. 822.
[16] *De Bapt. contra Donat.*, tom, 9, lib. 2, c. 7, n. 12.
[17] *Ib.*, lib. 4, c. 6, n. 9.
[18] *Ib.*, c. 24.

St. Augustine, we have the very best reason to regard it as having been handed down by tradition from the Apostles.

St. Augustine's belief in the Apostolic origin of the Symbol is, therefore, logically and necessarily implied in the principle he lays down with regard to Apostolic tradition. But we have in the following passage, or I am greatly mistaken, if not an explicit statement of his belief, at least the very next thing to it. He is combating the view that baptism may be given offhand to anyone who makes a profession of faith in the Divine Sonship of Christ, such as the eunuch baptized by Philip made (Acts 8 : 35–38). I translate with almost literal exactness from the text in Migne :

"That eunuch, they tell us, whom Philip baptized, said no more than, 'I believe that Jesus Christ is the Son of God ;' and, on making this profession, forthwith received baptism. Are we, then, willing that men, on giving this response only, should incontinently be baptized? that not one word should be said by the catechist, nothing professed by the believer, about the Holy Ghost, the holy Church, the remission of sins, the resurrection of the dead, in fine, about the Lord Jesus Christ Himself, except that He is the Son of God ;—not a word about His incarnation in the Virgin's womb, the passion, the death on the cross, the burial, the resurrection on the third day, the ascension, and the session on the right hand of the Father? For, if the eunuch, when he had made answer, 'I believe that Jesus Christ is the Son of God,' thought this was all that was needed, and that he could at once be baptized, and go his way, why do we not take pattern by his case, and dispense with the other things that we deem necessary to bring out by questioning and get an answer to from the candidate for baptism, even when time presses and it is not possible for him to learn them by heart? But if the Scripture is silent, and leaves these other things which Philip did when baptizing the eunuch to be taken for granted, and in saying, *Philip baptized him* (Acts 8 : 35–38), gives us to understand that everything was done which had to be done, as we know from the tradition that has come down from one generation to another, although Scripture, for the sake of brevity, does not mention it ; in like manner, when we find it written that Philip *preached* unto him the Lord Jesus, we cannot at all doubt that in the catechism those things were dealt with which bear upon the life and conduct of him who believes in the Lord Jesus. For, to preach Christ is not only to teach what must be believed concerning Christ, but also what he has

to observe who becomes a member of Christ's body; nay, in sooth, to teach all that is to be believed of Christ, not merely whose Son He is; to set forth whence He is as to His Divinity, of whom born according to the flesh, what things He suffered and why, what the virtue of His resurrection is, what gift the Spirit has promised and given to the faithful. . . ."[19]

This is a very important testimony. Historical criticism assumes that the primitive Baptismal Creed of the Church was the simple profession of faith in Christ recorded in the eighth chapter of the Acts.[20] St. Augustine, so far from holding this view, maintains that even in the case of the Ethiopian eunuch, which might well seem an exceptional case, Philip carried out the baptismal service in substantially the same way as it used to be carried out in the fourth and fifth centuries, and as it continues to be carried out down to this day. The Scripture, he grants, does not say so in terms, but leaves it to be inferred; and "we know" that it was done. How did they know? By Apostolic tradition —"serie traditionis," an unbroken chain of oral communication whose first links were forged in the workshop of the Apostles. And what was the very first thing to be done, according to the Apostolic tradition? St. Augustine does not leave us to conjecture. He is clear that the very first thing to be done was to instruct in the Faith the person to be baptized, to deliver the Creed to the catechumen. But what Creed, according to St. Augustine, was delivered to the catechumen, the "eunuch of great authority under Queen Candace," whom Philip instructed in the Faith? Was it a formula that contained only the second article of the Symbol known to Augustine? Nothing of the kind. It was the whole Creed, the whole Symbol—"imo vero cuncta dicere quae sunt credenda de Christo." Tradition said nothing of what passed between Philip and the eunuch. But the Apostolic origin of the Symbol was known "serie traditionis," and from this the inference was an easy one that the eunuch was taught all the truths contained in the Symbol. We claim, therefore, the great Bishop of Hippo as another witness to the tradition of the Apostolic authorship of the Creed.

[19] *De Fide et Operibus*, c. 9, cols. 205-6.

[20] *Dogma, Gerarchia e Culto*, p. 326. Burn, *An Introduction to the Creeds*, p. 32 and p. 43.

The Master had charged His Apostles, when He sent them out into all the world, to give baptism only to believers: *He who believes and is baptized shall be saved.* Believes what? The Gospel, of course. The whole Gospel? Yes. *In extenso,* as we have it in the New Testament writings and in Tradition? The thing was not to be thought of for one moment. How, then, the whole Gospel? In a compendious form, in a nutshell—in the Symbol, in short, universally known in the East during the second, third, and fourth centuries as "the Faith," because it was the sum of what candidates for baptism were required to believe and make profession of. Can we conceive the Apostles to have been so neglectful of their plain duty as not to have drawn up this Formula of Faith when the Master had charged them to exact a profession of the Faith from every soul who should seek at their hands the boon of regeneration in the waters of baptism? The question of what was to be believed by the candidate for baptism, and in what "form of sound words" this Faith should find expression, pressed for solution from the very first. Therefore the Apostles took no steps to solve and settle it once for all. The school of historical criticism, denying the Apostolic origin of the Symbol, must bear the burden of this incredible consequence.

We have yet to glance at the parallel line of tradition in the East before seeking in the New Testament writings for tokens and traces of the existence of the Symbol. What we know of the secrecy observed regarding it will serve to make us content with this. It forbids us, at the same time, to look for more.

ALEX. MACDONALD, D.D.

Antigonish, Nova Scotia.

Analecta.

EX ACTIS LEONIS ET E SECRETARIA BREVIUM.

I.

LEO XIII PROBAT NOVAM EDITIONEM PARVI CATECHISMI VENERABILIS CARDINALIS BELLARMINI.

LEO PP. XIII.

Venerabiles Fratres Nostri Episcopi Suburbicarii, ceterique Romanae regionis Antistites, cum in coetum convenissent, in eam unanimes ivere sententiam, ut Catechismus, quem minorem aiunt, a Venerabili Cardinali Roberto Bellarmino compositus, iterum edatur typis, ac nonnullis pro temporum necessitate, adiectis, in ipsorum dioecesibus ad christifideles erudiendos adhibeatur.—Quoniam de eo libro agitur, quem saeculorum usus et plurimorum Episcoporum Doctorumque Ecclesiae iudicium comprobavit; susceptum consilium, sanctum ac saluberrimum, placere Nobis etiam edicimus. Quare, praedictorum Venerabilium Fratrum studia in commissum cuique gregem amplissime laudantes, propositum eorumdem, Apostolica benedictione adhibita, confirmamus.

Ex Aedibus Vaticanis, die III Decembris MDCCCCI, Pontificatus Nostri anno vicesimo quarto.

LEO PP. XIII.

II.

LEO XIII GRATOS ANIMI SENSUS TESTATUR EPIS CANADENSIBUS OB ERECTAM AEDEM IN URBE OCTAVIENSI, PRO DELEGATO APLICO.

LEO PP. XIII.

Venerabiles fratres, salutem et apostolicam benedictionem:

Allatum est Nobis sacrorum Antistites Canadensis Regionis, collatis liberaliter pecuniis, stabiles aedes in urbe Octaviensi Delegato Nostro copioso sumptu comparasse, ubi ille, tamquam in proprio domicilio, pro sua dignitate, resideret.—Haud equidem Nos latebat quo studio atque observantia egregii isti Praesules Apostolicam hanc Sedem prosequerentur: verum ceteris, quas hac de re accepimus, pluribus praeclarisque significationibus novum nunc, illudque Nobis iucundissimum, testimonium accedit. Hanc autem animorum cum Apostolica Cathedra coniunctionem eo libentius commendamus, quod ut ea Nobis in tam trepidis undequaque rebus solatio est, ita ab ea maxime rei catholicae pendent vigor atque incrementa. Quapropter gratos animi Nostri sensus illis omnibus testatos volumus, qui ad stabiles aedes Delegato Nostro in Canadensi regione, honoris causa, constituendas operam contulerunt; cuius in eum obsequii participes etiam accepimus meritissimos Patres Sulpicianos Provinciae Canadensis. Benevolentiae autem Nostrae pignus et caelestium munerum auspicem, universis oblatoribus Apostolicam benedictionem ex animo impertimus.

Datum Romae apud S. Petrum die x Maii MDCCCCI, Pontificatus Nostri anno vicesimo quarto.

LEO PP. XIII.

III.

LEO XIII HORTATUR BOHEMOS UT, NON OBSTANTE SERMONIS PATRII DIVERSITATE, CORDE ET ANIMO UNUM SINT.

Venerabilibus fratribus Theodoro Archiepiscopo Olomucensi ceterisque Archiepiscopis Bohemiae et Moraviae.

LEO PP. XIII.

Venerabiles fratres, salutem et apostolicam benedictionem:

Reputantibus saepe animo, quae sit conditio eeclesiarum vest-

rarum, occurunt Nobis, quod nunc fere ubique, plena omnia metus, plena curarum. Illud tamen gravius apud vos incidit, quod, cum res catholica hostium externorum invidiae atque astui pateat, domesticas etiam causas habet, quibus in discrimen trahatur. Dum enim haereticorum hominum opera palam obscureque id agitur, ut error pervadat fidelium animos; crebrescunt quotidie inter ipsos catholicos semina discordiarum: quae nihil sane aptius ad incidendas vires constantiamque frangendam. Potior autem dissensionis ratio, in Bohemis praesertim, repetenda est ex sermone, quo incolae, pro sua quisque origine, utuntur. Insitum enim natura est acceptam a proavis linguam amare tuerique velle, Nobis quidem a dirimendis de re hac controversiis abstinere decretum est. Profecto sermonis patrii tuitio si certos intra fines consistit, reprehensionem non habet: quod tamen de ceteris privatorum iuribus valet, valere hic etiam tenendum est; ne quid ex eorum prosecutione communis rei publicae utilitas patiatur. Est igitur eorum, qui publicam rem administrant, sic, aequitate incolumi, velle integra singulorum iura, ut commune tamen civitatis bonum stet atque vigeat. Quod ad Nos attinet, monet officium cavere sedulo, ne ex eiusmodi controversiis periclitetur religio, quae princeps est animorum bonum ceterorumque bonorum origo.

Itaque, Venerabiles Fratres, vehementer cupimus atque hortamur, ut fideles, cuique vestrum crediti, etsi ortu varii ac sermone sunt, eam tamen necessitudinem animorum retineant longe nobilissimam, quae ex cummunione fidei eorumdemque sacrorum gignitur. Quotquot enim in Christo baptizati sint, unum habent Dominum unamque fidem; atque adeo unum sunt corpus unusque spiritus, sicut vocati sunt in una ope vocationis. Dedecet vero, qui tot sanctissimis vinculis coniunguntur eamdemque in caelis civitatem inquirunt, eos terrenis rationibus distrahi, invicem, ut inquit Apostolus, provocantes, invicem invidentes. Haec ergo, quae ex Christo est, animorum cognatio, assidue fidelibus est inculcanda omnique studio extollenda. Maior est siquidem fraternitas Christi quam sanguinis: sanguinis enim fraternitas similitudinem tantum corporis refert, Christi autem fraternitas unanimitatem cordis animaeque demonstrat, sicut scriptum est: Multitudinis credentium erat cor unum et anima una (S. Maxim. inter S. Aug. C.).

Qua in re, homines sacri cleri exemplo ceteros anteire oportet. Praeterquam enim quod ab eorum officio dissidet eiusmodi se dissensionibus immiscere; si in locis versantur, quae ab hominibus incoluntur, varii generis variaeque linguae, facile, ni ab omni contentionis specie abstinent, in odium offensionemque alterutrius partis incurrent; quo nihil sacri muneris exercitationi infestius. Debent sane fideles re usuque cognoscere Ecclesiae ministros non nisi aeternas aestimare animorum rationes nec prorsus quae sua sunt studere, sed unice quae Jesu Christi. Quod si omnibus universe haec nota est, qua Christi discipuli dignoscantur, ut dilectionem habeant ad invicem; id de hominibus sacri cleri mutuo inter se multo magis tenendum est. Neque ideo solum, quod Christi charitatem hausisse largius merito censendi sunt; verum etiam, quod quisque eorum, fideles alloquens, debet Apostoli verbis posse uti: Imitatores mei estote, sicut ego Christi (Philip. iii. 17.) Facile quidem damus id esse factu perarduum, nisi elementa discordiarum mature ex animis eradantur; tunc videlicet cum ii, qui in cleri spem adolescunt, in sacris seminariis formantur. Quamobrem, Venerabiles Fratres, hoc studiose curetis, ut seminariorum alumni tempestive discant in fraternitatis amore simplici ex corde invicem diligere, utpote renati non ex semine corruptibili, sed incorruptibili per verbum Dei vivi (Petr. i. 22. s.). Erumpentes autem animorum perturbationes cohibete fortiter, nec pacto ullo vigere patiamini; ita, ut qui clero destinantur, si labii unius, ob originis discrimen, esse nequeunt, at certe cor unum sint atque anima una. Ex hac porro voluntatum concordia, quae in cleri ordine eluceat, illud ut iam innuimus, praeter cetera, commodum sequetur, quod sacrorum ministri efficacius monebunt fideles ne in tuendis vindicandisque iuribus, suae cuiusque gentis propriis praetereant modum nimiove studio abrepti iustitiam et communes reipublicae utilitates posthabeant.

Hoc namque, ob regionum vestrarum adiuncta, praecipuum modo esse officium sacerdotum putamus opportune importune fideles hortari, ut alterutrum diligant; monereque assidue, christiano nomine dignum non esse, qui animo et re mandatum novum a Christo datum non impleat, ut diligamus invicem sicut ipse dilexit nos. Non autem is implet, qui caritatem ad eos tantum pertinere putet, qui lingua vel genere coniuncti sunt. Si enim, inquit Christus, diligitis eos, qui vos diligunt, nonne et publicani

hoc faciunt? (Math. v. 46, s.) Nimirum charitatis christianae hoc proprium est, ut ad omnes aeque se porrigat, non enim, ut monet Apostolus, est distinctio iudaei ac graeci: nam idem Dominus omnium, dives in omnes, qui invocant illum (Rom. x. 12.). Deus autem qui charitas est, impertiat benigne, ut idem omnes sapiant, unanimes, idipsum sentientes, nihil per contentionem; sed in humilitate superiores sibi invicem arbitrantes; non quae sua sunt singuli considerantes, sed ea quae aliorum (Philip. ii. 2).

Horum vero sit auspex Nostraeque simul benevolentiae testis apostolica benedictio, quam vobis, Venerabiles Fratres, fidelibus cuique Vestrum commissis amantissime in Domino elargimur.

Datum Romae apud S. Petrum die xx. Augusti anno MCMI. Pontificatus Nostri vicesimo quarto.

LEO PP. XIII.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DECRETUM.

APPROBATUR INSTITUTUM SORORUM AB ANGELO CUSTODE, DE CIVITATE MONTIS ALBANI.

SS.mus D.nus Noster Leo Divina Providentia PP. XIII attenta ubertate fructuum salutarium, quam iugiter tulit Institutum Sororum ab Angelo Custode[1] nuncupatum, attentisque praesertim litteris commendatitiis Antistitum locorum in quibus eiusdem Instituti domus reperiuntur, in Audentia habita ab infrascripto Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto die 18 Augusti 1902, Institutum ipsum, cuius finem seu scopum iam summopere laudaverat et commendaverat, uti Congregationem votorum simplicium, sub regimine moderatricis generalis, approbare et confirmare dignatus est, prout praesentis decreti tenore approbat et confirmat, salva Ordinariorum iurisdictione ad formam SS. Canonum et Apostolicarum Constitutionum: dilata ad opportunius tempus approbatione Constitutionum.

Datum Romae ex Secretaria praelaudatae Sacrae Congregationis Episcoporum et Regularium, hac die 27 Augusti 1902.

A. *Card.* DI PIETRO, *Praef.*

BUDINI, *Subsecret.*

[1] Illius Instituti domus princeps existit in civitate Montis Albani, in Galliis.

II.

DECRETUM.

INSTITUTUM FRATRUM TERTII ORD. S. Fr. A B. MARIA VIRGINE PERDOLENTE, ILLIUSQUE CONSTITUTIONES APPROBANTUR.

Anno Domini 1889 auctore rev. P. Aloisio a Masamagrell Ordinis Fr. Minorum Capulatorum, in Archidioecesi Valentina in Hispania, Archiepiscopo probante, ortum duxit Institutum Fratrum Tertii Ordinis S. Francisci Capulatorum a Beata Maria Virgine Perdolente. Peculiaris finis sive scopus enunciatis Fratribus propositus in eo est, ut ipsi primum quidem propriae consulant sanctificationi per vota obedientiae, paupertatis et castitatis, certamque vivendi normam suis in Constitutionibus praescriptam, tum vero urgentem Christi Domini caritatem enixe explicent praesertim erga perditos adolescentulos; ita nempe ut eos e vitiorum coeno erutos opportunioribus modis erudire ac pie educare satagant. Cuncti autem eodem victu cultuque utuntur, sub regimine Moderatoris Generalis sexto quoque anno eligendi, et exacto novitiatu, recensita tria vota, prius ad tempus dein in perpetuum, ritu simplici nuncupant. Porro, aucto celeriter sodalium numero, praeter domum principem in praefata Archidioecesi Valentina existentem, aliae etiam domus in dioecesibus Placentina et Matritensi-Complutensi, nec non in Archidioecesi Hispalensi canonice erectae fuerunt. Quibus in locis memorati Fratres, superna favente gratia, adeo bonum Christi odorem effuderunt eamque tulere iugiter salutarium fructuum ubertatem, ut non modo Sacrorum Praesulum, sed etiam saecularium Principum benevolentiam, favorem et admirationem sibi affatim conciliaverint.

Quum autem nuper Instituti Moderatores humillime supplicaverint SS.mo D.no N.ro Leoni Divina Providentia PP. XIII ut Institutum ipsum eiusque Constitutiones Apostolica Auctoritate approbare dignaretur, Antistites locorum, de quibus supra, datis ultro litteris, eorum preces summopere commendare non dubitarunt. Itaque Sanctitas Sua re mature perpensa attentisque praesertim commendatitiis litteris praefatorum Antistitum, in Audientia habita ab infrascripto Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto die 18 huius mensis, memoratum Institutum cum suis Constitutionibus, uti Congregationem

votorum simplicium sub regimine moderatoris generalis approbare et confirmare dignata est, prout praesentis Decreti tenore benigne approbat et confirmat, salva Ordinariorium iurisdictione ad formam Sacrorum Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria praelaudatae Sacrae Congregationis Episcoporum et Regularium, die 19 Septembris 1902.

A. *Card.* Di Pietro, *Praef.*
O. Giorgi, *Aud.*

E SACRA CONGREGATIONE RITUUM.

In universa ditione Hispana, omitti poterit incisum "et captivos christianos, etc." in Collecta "Et Famulos tuos. . . ."

Per Decretum Sacrorum Rituum Congregationis *Provinciae Ecclesiasticae S. Iacobi de Chile* 19 Iunii 1873 fe. re. Pius Papa IX concesit ditioni Chilensi ut in Collecta "Et Famulos tuos" omittatur incisum "et captivos christianos qui in Saracenorum potestate detinentur, tua misericordia liberare." Nunc eisdem de causis E.mus et R.mus D.nus Cardinalis Iosephus Martin de Herrera Archiepiscopus Compostellanus cum aliis Archiepiscopis et Episcopis Hispanis Sanctissimum Dominum Nostrum Leonem Papam XIII supplicibus votis deprecatus est, ut praefatum Indultum ad totam ditionem Hispanam extendatur. Sanctitas porro sua, referente infrascripto Cardinali Sacrae Rituum Congregationis Praefecto, attentis peculiaribus adiunctis, petitam extensionem memorati Indulti pro universa ditione Hispana concedere dignata est. Contrariis non obstantibus quibuscumque.

Die 19 Augusti 1902.

D. *Card.* Ferrata, *Praef.*
D. Panici *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE DE PROPAGANDA FIDE.

Indultum concedens Translationem Festi Titularis.

Beatissime Pater:

Jacobus Cardinalis Gibbons Archiepiscopus Baltimorensis aliique Statuum Foederatorum Americae Borealis Archiepiscopi in annuali conventu una simul congregati, a Sanctitate Tua humili-

ter petunt, ut ratione habita circumstantiarum eorum locorum, benigne concedere dignetur Indultum vi cujus in quibuscumque Statuum praedictorum ecclesiis, sive in urbibus sive extra, Titulare festum quando inciderit in diem ferialem transferri valeat quoad extrinsecam solemnitatem ad Dominicam proxime insequentem, quemadmodum ibidem concessum fuit pro ecclesiis ruralibus et oppidulorum.

Ex Audientia SSmi habita die 3 Februarii 1903, SSmus D. N. Leo Div. Prov. PP. XIII, referente infrascripto S. Congnis de Propag. Fide Secrio, attentis specialibus locorum circumstantiis, benigne indulsit ut in singulis supramemoratis ecclesiis, quibus annis titulare festum in diem ferialem inciderit, firma manente obligatione celebrandi Missam et persolvendi officium de eodem festo die in Kalendario affixa, extrinseca ejus solemnitas cum Missa solemni et Vesperis transferri possit ad Dominicam proxime insequentem, dummodo non occurrat festum ritus duplicis primae classis, vel Dominica juxta rubricas privilegiata. Contrariis quibuscumque non obstantibus.

Datum Romae ex Aed. S. Congnis de Propaganda Fide die et anno ut supra.

(*No. 53508*). ALOISIUS VECCIA, *Secrius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

I.—Pontifical Acts (Secretariate of Briefs):

1. The Holy Father approves the proposed revision of Cardinal Bellarmin's small Catechism, with a view of making it conformable to modern needs, as a uniform standard of Christian instruction throughout the various dioceses of Italy.

2. Praises the zeal of Canadian Catholics in providing a suitable residence for the Apostolic Delegate of the Dominion.

3. Addresses the Hierarchy of Bohemia and Moravia, advising them to counteract the national animosities among the faithful speaking different languages, by maintaining unity of sentiment and action in all matters appertaining to the interest of the souls intrusted to their care.

II.—The S. Congregation of Bishops and Regulars:

1. Approves the founding of a religious institute, under the name of the *Sisters of the Guardian Angel*, in the Diocese of Montauban (France).

2. Approves the Constitutions and Rules of a Spanish community of Tertiaries under the name of *Brothers of St. Francis of the Dolorous Virgin.*

III.—The S. Congregation of Rites sanctions the omission in the liturgical office (proper for Spain) of a phrase referring to the liberation of captives among the Saracens, for which there is no longer occasion.

IV.—The S. Congregation of Propaganda complies with a request of His Eminence Cardinal Gibbons to extend a general Indult to the churches in the United States, by which solemnity of Titular and Patronal feasts (occurring on weekdays when the faithful cannot attend) may be transferred to the following Sunday.

TITULAR FEASTS OF CHURCHES IN THE UNITED STATES MAY BE TRANSFERRED.

(THE NEW DECREE.)

In the August number (1902) of The Ecclesiastical Review we stated that there was no sanction for the practice (apparently authorized by a *Monitum* of the "Ordo" in use in the greater number of dioceses in the States) of celebrating the Titular or Patronal Feasts of churches on the Sunday following their calendar date, whenever the solemnity cannot take place on the day of the feast proper.

In order to make sure of the matter we requested the Rt. Rev. Dr. Gabriels, Bishop of Ogdensburg (whose interpretation in his excellent manual, *Rubricae Mechlinienses*, had given rise to the question), to present it in form of a *Dubium* before the Holy See. The answer came promptly in a Rescript of the S. Congregation of Propaganda, after having been referred to the S. Congregation of Rites, which declared that the transferring of Titular Feasts is not authorized without a special Apostolic Indult.

The Ordo accordingly altered its *Monitum* for the present year, adding the words "*si constet de expresso atque speciali indulto.*"

Thereupon we addressed a letter to His Eminence Cardinal Gibbons, suggesting that some steps be taken to remove the uncertainty of the existence of a former Indult (of which there appears no record). This could be done by an application to the Holy See in the name of the entire Hierarchy, whereby a new concession would be granted to all the churches throughout the United States whenever the circumstances advised the use of the privilege.

His Eminence accordingly placed the matter before the Arch-

bishops at their recent annual convention, and with their consent obtained from the Holy See the Decree which removes the former doubt, and of which the authentic text is published in the present number of our *Analecta*. (Cf. page 457.) The manner of celebrating the Titular Feast, when transferred from its calendar day, has been amply explained in former volumes of the REVIEW. (Volume XXVII, pp. 194, 421, 547, and previous volumes.)

THE BAPTISM OF THE CAMPBELLITES AND PROPER INTENTION.

To the Editor of THE ECCLESIASTICAL REVIEW :

Qu. The article which appeared in the January number of THE ECCLESIASTICAL REVIEW, on the question, "Is the Baptism of the Campbellites Valid?" seems to me to be based on a misconception of the tenet of the Campbellites concerning Baptism. In these parts of the States we are surrounded by quite a considerable number of Campbellites, and conversions among them are not an infrequent occurrence. In the past it has been the practice of the priests here, as far as I can ascertain, to administer in all such cases conditional, and not *absolute*, baptism, as would be required were your opinion correct. After careful investigation I find no reason to recognize the baptism of Campbellites as less valid than that of the Baptists, or even as less doubtful than that administered by the Reformed Episcopalians and many of the Low and Broad Church divisions of that denomination, who simply look upon Baptism as a new religious rite, symbolizing the introduction of the recipient into membership of the Church and, hence, are less careful or exact in the administration of the same. You claim as an essential requisite that the person baptizing intend "*to do* what the Church prescribes or intends." Is this claim, in a certain sense, not somewhat *ultra?* No Protestant baptizing can consistently be expected to intend to do *what the Church intends*, for the ordinary Protestant looks upon *the Church* as the embodiment of evil, etc., and were that intention a *conditio sine qua non*, there would scarcely be any baptism administered by a Protestant, or non-Catholic, that could be considered valid. The intention required as a *conditio sine qua non, is to do what Christ ordained to be done*, and this, I take it, most Protestants who believe in Baptism really intend according to their understanding, and, consequently, baptism thus administered by

them, *positis ponendis*, would be, in the line of matrimony, presumed to be valid.

In order to ascertain the actual belief of the Campbellites concerning Baptism I wrote to Dr. McGarvey, President of the Bible College at Lexington, Ky., the principal theological institution of that sect in this country, and received from him the following answer:

VERY REV. FERDINAND BROSSART.

Dear Sir:—Your letter of the 16th inquiring about the doctrine of baptism taught by the Disciples, has received my careful attention, and without going into all the niceties of the subject as presented by you, I think I can make our position clear to you by a brief statement.

You understand of course that we acknowledge only immersion as baptism, and that we reject the baptism of infants. While we teach that in all ordinary cases the administrator should be a regular minister or officer of the church, the ordinance is not invalidated if administered by any other person. Its validity with us depends, not on the intention of the administrator, but on the intention of the person baptized; and this person must always be a penitent believer. We teach that the remission of sins, direct from God, is bestowed simultaneously with the baptism. We adhere closely to the statements of the Scriptures on the subject, and allow ourselves no unauthorized acts or speculative conclusions on the subject.

Fraternally yours,

J. W. MCGARVEY.

From this answer it is evident that the Campbellites, as well as the Baptists, believe in Baptism as an instrumental cause of the remission of (actual) sin. They seem to deny the efficacy of the Sacrament *ex opere operato*; and it appears that there are but few, if any, Protestants who in theory admit this, though in reality they admit it when they declare that "the remission of sins, direct from God, is bestowed simultaneously with the baptism," as Dr. McGarvey expresses it.

Apart from all this, the peculiar or personal belief of the person baptizing has essentially nothing to do with the validity of baptism. The requisites, of course, are the proper matter, form, and intention *to do what Christ ordained to be done, or instituted*, or, as the great Lehmkuhl puts it: "Ratione objecti, quod intendi debet, et ratione modi, quo ritus ut sacer poni debet, requiritur et *sufficit* ad valorem sacramenti, ut in *confuso*, et, ut dicitur, *reductive* minister in *persona Christi* agere velit, seu ut ritum et aliquo modo qua sacrum exercere intendat, neque contraria aliqua voluntate positive nolit eum *qua a Christo institutum* peragere."[1] Again, ad II, No. 26: "Etsi aliquo modo *minister ut Christi mandatarius* agere atque agere velle debet, tamen (1) non requiritur, ut minister reflexe et expresse intendat

[1] Vol. II, No. 24, II.

agere *nomine Christi;* . . . (2) non requiritur, ut minister expresse intendat agere *nomine Ecclesiae Catholicae,* seu ut *Ecclesia Catholica agere vult.* . . . Hac de re optime Suarez de sacr. disp. 13, sect. 2: 'Dicendum est, requiri intentionem faciendi sacramentum vel sub hoc conceptu, vel sub aliqua ratione confusa et communi seu aequivalenti, sc. *intendendo facere,* quod *Christus instituit,* vel quod Christiani faciunt, vel aliquid simile: *quilibet enim ex his modis intentionis absque controversia sufficit,* et reperiri potest in haeretico vel alio infideli.'" Baptists and Campbellites administer Baptism in the same manner and mostly all believe it to be a necessary condition to attain life everlasting. Their ministers believe that they are ministers of Christ, and desire to act as such according to their conception, and I cannot conceive a valid reason why the Baptism administered by the one should be considered less or more valid than that administered by the other, and in the line of matrimony presumption seems just as much in favor of the validity of the Baptism of the one as it is of the other. Should this position be untenable, a great difficulty would arise in these parts of the States, where the Campbellites abound, concerning many mixed marriages.

It has been claimed by some that there is no moral connection between the matter and form of the baptism administered by the Campbellites, and this may also be said with the same reason of the Baptists, because the minister baptizing pronounces first the form and then submerges the subject under the water; but while this is true, it is evident that in their method of baptizing the subject is in the water, and is touched and washed, in a manner, by the water, and thus a moral connection is sufficiently established to constitute, as far as this requisite is concerned, a real baptism.

I write this at the request of several of the clergy, who have been not a little puzzled since the appearance of your article, and desire some elucidation of the subject, and, if possible, an authoritative decision of the Church, since so much depends upon a proper solution of the difficulty in relation to matrimony.

Covington, Ky. FERDINAND BROSSART.

Resp. The question whether Campbellite baptism is valid baptism in the Christian sense should not present great difficulty, if we can get a clear statement of *what is* the Campbellite practice or usage of Baptism as a religious ceremony.

They *immerse* the neophyte who professes adherence to their community *in water;* they pronounce the words *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* Such at least is their general and admitted practice. In these two things we recognize two essentials—the matter and the form required for true Christian baptism. Do these two elements suffice to make the act valid Christian baptism? No.—Why not? Because they might be performed with an intention which distinctly differentiates the ceremony from that of ordinary Christian baptism; and the intention (though *not a personal belief* in the efficacy of that intention) is requisite to give to matter and form the purpose for which the act and the words were instituted. If I went to a theatre and there saw one actor personating a priest, and another personating a young pagan asking for baptism, would such baptism, though performed in compliance with every detail of matter and form, be Christian baptism? No. And why not? Because, though matter and form are perfect, the act is simply an imitation, in which the performers have no intention of doing what the Church of Christ wishes us to do when she ordains Baptism. Or suppose that a man before pouring water, with the accompanying form, upon an unbaptized child, said to the bystanders: "I do *not* do this with the intention of doing what the *Catholic* Church, which calls itself the Church of Christ, teaches, for I repudiate distinctly the notion that such an act can have any virtue of *regeneration;* but I observe this ancient ceremony because it has a symbolical meaning, like the baptism of penance, performed by John the Baptist and most likely also by Christ, who certainly recommended it to His disciples, for I find it in the Bible."—Would this be Baptism such as Christ intended? No, because the act is performed with the *express intention of doing something different* from what we surely know Christ intended, although the person might insist that Christ meant what he means, and ordered it as a mere symbol of repentance and washing from guilt. If the person thus baptizing had not formulated and declared his *exception* to the Catholic intention, we should, of course, take for granted that he wished to do, as he says, what Christ did command His disciples to do; and his ignorance or erroneous conception of what Christ actually did do would not in this case vitiate his own general

intention. The fact that a man says I am doing what Christ did whilst he expressly disavows what Christ did, gives a meaning to his act which we cannot accept as the act of Christ or the Church. And I do not speak here of the Roman or the Catholic Church, but of the Church as the average Protestant understands the institution of Christ, apart from his personal conviction regarding its separate and specific doctrines. And such is precisely the view of Suarez cited by P. Lehmkuhl to whom Father Brossart refers. He requires *intentionem faciendi sacramentum*, however vague the notion of what the sacrament is may be in the mind of the minister. But in the case of Alexander Campbell the minister says in fact, "I believe in Christ, but *not* the Christ you teach." Now this is what, as I stated in the January number, the Disciples of Christ (Campbellites) actually do, if they carry out the creed of their founder. Alexander Campbell held and taught that Baptism is "the burial in water of the penitent believer who has died to sin," and he explains that this burial must *not* be accepted in the sense of baptismal *regeneration.* In this sense, Quakers would be willing to baptize their members, though they do not believe in Baptism.

I am quite aware of the fact that the average Campbellite, like most of the Protestant sectaries who, feeling the need of some religion, follow the first invitation to embrace a doctrine which suggests honest reform of life, *has no very clear notion as to whether he believes in baptismal regeneration or not.* Some of the "Disciples" probably do believe in it, because they accept the Bible as *interpreted by the individual* to be the sole standard of truth. Indeed a priest, who wrote to us on the subject stating that he himself is a convert, and therefore familiar with the differences of Protestant belief, intimated (and probably Father Brossart also thinks) that we had confounded the doctrine of Baptists with the belief of the Campbellites, and that the latter did profess baptismal regeneration, while the former denied it.—But I did not argue the question on the assumption that the followers of Alexander Campbell might reconstruct his creed by their individual intention, like Mr. McGarvey, who, in his letter, surely expresses no conviction on the subject. Probably the Founder, in his work on *The Remission of Sin*, is not throughout consistent with himself. Hence a writer in the *American Encyclopedia*

could state that baptismal regeneration was one of the fundamental doctrines of the Campbellites; but writers who have looked into the matter without predisposition have found that the contrary is true. "Some loosely defined expressions in his writings," says a minister, in Chambers' *Encyclopedia*, have been interpreted as implying a belief in baptismal regeneration—a doctrine which "the Disciples *repudiate*;"[2] and such is the opinion of other Protestant writers. Those who have read the famous report of the discussion between the founder of the Campbellites and the late Archbishop Purcell, of Cincinnati, can have no doubt as to what the former thought concerning the doctrine of sacramental remission of sin whether through Baptism or Penance.

But, we repeat, what is of importance to remember in this matter, namely, that whilst the *personal belief* as to the efficacy of the Sacrament of Baptism *does not form* any part of the essential requisite in the intention of doing what Christ or the Church as His interpreter wants us to do, it must be admitted that the *express intention of doing something that is different* vitiates the sacramental act. Of course the Campbellite may be *bona fide* in his belief that Christ instituted Baptism as a mere symbol; but if he insists on this, which I, as Catholic, know to be error, his act cannot be accepted by me as equivalent to mine either in effect *or in meaning*, though it is outwardly the very likeness of Baptism.

As for the idea of invalidity arising from the separation of form and matter, I have already stated my conviction that the separation of matter and form in the case of Campbellite baptism is not what in ordinary observation constitutes two separate acts. The form and matter will be accepted by an ordinary looker-on as constituting one act. The moral union between form and matter cannot be always gauged by the lapse of time between them; it depends on the character of the act performed. What in the baptism administered by ablution might be considered a sufficient separation of words and action to invalidate the sacramental rite, would not be necessarily so in the case of immersion.

[2] Unfortunately, we have not at hand the work of Alexander Campbell, whence we might quote, and thus are obliged to refer merely to what may be accepted as trustworthy, although generalized statements on the subject.

My opinion then is (and I only offer it as such) that the baptism of Campbellites is invalid, inasmuch as the person baptizing has the intention not of doing what Christ ordained, by excluding that intention, or accepting it only in a fictitious sense according to his own interpretation. If, as Mr. McGarvey states, it is only the intention of the person *baptized* which the minister accepts in each case as his own, it depends, of course, on the individual convert to say whether he or she wanted to receive Christian Baptism without excluding the sense of regeneration. In such cases the Baptism is, of course, valid, if the minister baptizing did not exclude that same intention from his act.

ADDITION OF WATER TO THE WINE AT THE OFFERTORY.

To the Editor of THE ECCLESIASTICAL REVIEW:

Qu. Father O'Brien, in his *History of the Mass* (p. 275), speaking of the water put into the chalice at the offertory, says: "The water added must never exceed two or three drops." I have a faint recollection that I saw a response somewhere in reply to the question asked of the Sacred Congregation of Rites, whether three or four drops of water were sufficient, and the reply was in the negative. While I know what is said in general on the matter, you will kindly permit me to ask if there is a decision regarding the above point.

Resp. The statement that "the water must never exceed two or three drops" is entirely without warrant. The rubrics (VII, 4) require "parum aquae," that is "a little water." The quantity of water is not, therefore, determined by a fixed number of drops; it is relative and may be more or less; but it may never be so great as to change or destroy the essential quality of the wine to be offered for consecration. Even if the wine is very generous, the amount of water added at the offertory should not equal or rather exceed a third part of the entire contents of the chalice. As for the minimum quantity of the required addition there is a general consent among interpreters of the rubrics that a few (three or four) drops are the proper limit. "*Non* sunt probandi illi sacerdotes qui *unam* guttulam infundunt," says Haberl, since a single drop may easily adhere to the side of the chalice and not mix with the wine, as is intended by the Church.

THE FIGURE OF THE CROSS IN THE "VIA CRUCIS."

Qu. A set of the "Stations of the Cross" were shown me recently, copied, I believe, after an original by Feuerstein. In these pictures our Saviour is represented with the Greek cross T, instead of the customary Latin figure ✝. I should like to know whether from a liturgical point of view there can be any objection to the canonical erection of this set which differs from our traditional form.

A. J. S.

Resp. The figure of the Greek cross in pictorial representations having the purpose of devotion or meditation has nothing objectionable in it. The Church (Latin) uses the Latin form of the cross *as a sacramental;* hence in liturgical acts and blessings that form is prescribed and obligatory. But the images of the Stations are purely suggestive of the fact of the Passion, and have a devotional purpose to help the imagination toward realizing this fact. A Catholic might make his *Via Crucis* in a Greek church, if the stations therein were canonically erected, and he would gain the Indulgences just as he would in a Latin church. Furthermore the precise form of the Holy Cross is not known, and the Greek form has its historical claim on quite as safe ground as the Latin. St. Helena found the Cross; but how the two beams were originally joined has not been handed down to us, probably because the Christians of earlier days were less concerned with the form than with the fact, and they honored the sacred relic indifferent to what a critical posterity might wish to know.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. Dr. Abbott and Professor Jannaris.—Dr. E. A. Abbott in his article on the *Gospels* contributed to the *Encyclopædia Biblica*[1] arrives at the conclusion "that when he (Papias) reached early manhood (105 A.D.), the Johannine Gospel was not yet published; that, in 115–130 A.D., Luke and John were not yet acknowledged as on a level with Mark and Matthew, by the first Christian historian who gives us any account of the Gospels." Referring to these results, Professor Jannaris points out,[2] first, that Dr. Abbott bases his conclusions on a single passage in Eusebius[3] in which this writer is supposed to explain the object of his famous "Ecclesiastical History;" secondly, that Eusebius sets forth the real purpose and plan of his work in its preface, which is quite distinct from the passage indicated by Dr. Abbott; thirdly, that the Doctor has misread the passage on which he bases his argument. As was to be expected, Dr. Abbott had something to say in self-defence[4]: he sets the Professor right on several side issues; he appeals to Lightfoot's and Heinichen's editions of Eusebius in favor of his interpretation of the disputed passage; finally, he charges the Professor with introducing a spurious comma into the Greek text, and altering an accent. The comma and the accent constitute really the fundamental difference between the Professor and the Doctor. The former appeals to the acknowledged sense of Eusebius' preface for their insertion; the latter quotes the authority of Lightfoot and Heinichen for their omission.

According to both, Professor and Doctor, Eusebius[5] promises to indicate: (1) the apostolic successions; (2) the disputed books of Scripture *quoted* by the ecclesiastical writers; (3) the *anecdotes about* the disputed books related by the same authors. In these

[1] Vol. ii, col. 1817 ff., n. 74.
[2] *Contemporary Review*, January, 1903, p. 37 ff.
[3] H. E. III, iii, 3.
[4] *Contemporary Review*, February 1903, p. 249, ff.
[5] H. E. III, iii, 3.

points the disputants agree; their points of disagreement are only two: (1) Professor Jannaris, by the introduction of a comma, makes Eusebius promise that he will intimate who belong to the ecclesiastical writers of each period of the apostolic successions; Dr. Abbott, omitting the comma, knows of no such promise. (2) According to the Professor, who changes the accent of a word in the received text, Eusebius promises that he will relate "*some things* about the canonical and acknowledged writings;" according to the Doctor, who adheres to the received accentuation of the text, Eusebius will indicate "*what* (whatever) has been said concerning the canonical and acknowledged Scriptures." In fact, only the second point of disagreement affects the question at issue, as is evident from the disputants' respective line of argument. Dr. Abbott reasons thus: Eusebius promises to relate "any anecdote of interest" he may find in the early writers respecting the acknowledged books of Scripture. But he relates nothing from the writings of Papias concerning the Fourth Gospel. Therefore Papias cannot have known the Fourth Gospel, or, at least, he cannot have recognized it as a canonical book. In his turn, Professor Jannaris argues: Eusebius promises to relate only *some* of the anecdotes he may find in the early writers respecting the acknowledged books of Scripture. Hence the silence of Eusebius concerning Papias' view of the Fourth Gospel does not necessarily imply the silence of Papias as to the Johannine authorship of the work. It is therefore the accent that forms the real basis of the difference between the Professor and the Doctor.

Dr. Abbott weakens his case by a singular inconsistency. He appeals to the authority of Lightfoot in the question of the accentuation of the passage, but he abandons Lightfoot's authority in the explanation of the text. Lightfoot shows[6] that Eusebius in his use of the writings of Clement of Rome, of Ignatius, Polycarp, Justin, Theophilus, and Irenæus was quite indifferent to any quotations or references which went toward the establishing of the canonicity of those books which had never been disputed in the Church. Since the four Gospels, the Acts, and thirteen of St. Paul's Epistles, belonged to this class of writings, the silence of

[6] Essays on the Work entitled Supernatural Religion, London, 1889, Macmillan and Co., p. 38 ff.; *cf. Contemporary Review*, January, 1875.

Eusebius as to quotations from them in the writings of Papias does not prove that no such quotations existed. In the same study Lightfoot proves that "as regards the anecdotes containing information relating to the books of the New Testament, he [Eusebius] restricts himself to the narrowest limits which justice to his subject will allow." Neither in this case, therefore, does the silence of Eusebius imply Papias' unacquaintance with the Fourth Gospel.

2. The Abbé Loisy.—Readers interested in Biblical study expect at stated intervals to be entertained by pamphlets or monographs coming from the pen of Abbé Loisy. Not to speak of earlier works of the talented writer, we may here mention his second and enlarged edition of the *Études bibliques*,[7] which appeared about two years ago, and his *Études évangéliques*,[8] and his *L'Évangile et l'Église*,[9] both of which appeared last year. The reader may remember that we spoke of the first of the three publications in these pages for March, 1902 (p. 342); the second and the third we mentioned in the February issue of the present REVIEW. In no case could we give Loisy's views our unqualified approval. In the *Études bibliques* the author is rather unsatisfactory on the questions of the authenticity and historicity of the Fourth Gospel, on its apparent disagreements with the Synoptic Gospels, and on Biblical inerrancy in general: *il ne s'agit plus de savoir si la Bible contient des erreurs, mais bien de savoir ce que la Bible contient de vérité. Que vaut la Bible?*

The *Études évangeliques* are really a continuation of the *Études bibliques*. They contain studies on five different subjects: (1) On the parables in the Synoptic Gospels; (2) on the prologue of the Fourth Gospel; (3–5) on some of the Johannine symbols. According to Loisy, the Synoptic parables are not exactly the seed as sown by Christ, but the seed already germinating. Christ's simple parables have been changed into artificial allegories by the Synoptic writers. As to the prologue of the Fourth Gospel, it is really the key to the whole book. The ideas of light, life, and love are the topics that are symbolically developed

[7] Paris: Picard et Fils. 1901. 8vo. Pp. 160.
[8] Paris: Picard et Fils. 1902. 8vo. Pp. 333.
[9] Paris: Picard et Fils. 1902.

throughout St. John's Gospel. Loisy shows explicitly how this happens in the narratives of Christ's baptism, of the Lord's Supper, and the washing of the feet. The Evangelist introduces Jesus as speaking to the Jews, while in reality it is the writer himself who speaks to his contemporaries. Thus the Fourth Gospel becomes a theological novel rather than a life of Christ. No wonder that even a critic like H. Holtzmann[10] has nothing but praise for Loisy's work. Among Protestant theologians, the reviewer informs us, the views advanced by the Abbé Loisy are still a rare exception.

We doubt whether even Canon J. Armitage Robinson in his *Study of the Gospels* would be prepared to admit the Evangelist's extensive symbolism assumed by the Abbé Loisy. The Canon finds a perfect agreement between the traditions concerning the composition of the Fourth Gospel and the characteristics of the work itself. "An old man, disciplined by long labor and suffering, surrounded by devout scholars, recording before he passes from them his first conception of the life of the Christ, as he looked back upon it in the light of fifty years of Christian experience."[11] Nor does Wendt,[12] in spite of his critical extravagances, dare to defend views as advanced as those of Loisy. He finds, indeed, in the Fourth Gospel, particularly in the speeches of Jesus, traces of older written records which have been worked up by the Evangelist. In this way the critic tries to explain the alleged differences between the point of view of the Evangelist and the recorded speeches of Jesus; and again, between the speeches of Jesus and their historical setting. A good review of Wendt's theory may be found in the January and February numbers of *The Expositor*;[13] for our present purpose it suffices to point out that the use of written documents rather increases than diminishes the historicity of the Fourth Gospel.

But the Abbé Loisy had not as yet fully stated his views on the delicate questions implied in the Gospel problem. Professor Harnack's *Wesen des Christenthums* offered him an opportunity

[10] *Deutsche Litteraturzeitung*, Febr. 7, 1903, col. 332 f.
[11] *Biblical World*, Jan., 1903, p. 79.
[12] *Das Johannesevangelium*. Göttingen: Vanderhoeck und Ruprecht, 1900.
[13] 1903, p. 65 ff.; 135 ff.

of a more extensive explanation. Harnack regarded the Christianity of the Gospels as a ready-made system of doctrine. In order to discover its essence, he had only to pare it down to the kernel. But in attempting to do so, the Berlin Professor pared away the best part of the very kernel. The Abbé Loisy, therefore, stepped in to show Harnack the error of his ways. According to the new apologist, the Christianity of the Gospels is a living seed rather than a ready-made system. Christ did not directly institute or organize what constitutes our concrete Church. Neither her outward form as a visible society, nor her hierarchy, nor again her dogmas, nor yet her worship and Sacraments are the direct work of Christ. The Gospel contains the outlines of all this; but all this sprang really into being only through a course of evolution resembling the Hegelian development in most of its essential features. The Church gave itself its hierarchy, its worship, its dogma, because it needed all this in order to live and to win over humanity at large and the Græco-Roman world in particular.

The Abbé reduces his views to the following headings: (1) the Programme of Jesus, or the Kingdom of Heaven; (2) the Person of Jesus, or the Son of God; (3) the Church; (4) Christian Dogma; (5) Catholic Worship. He endeavors to explain historically and psychologically the formation of the Messianic consciousness in the soul of Jesus. The process will shock many and edify few of his readers. We are told that Jesus uttered no dogmatic formula about Himself. As far as Loisy is concerned, it appears to be quite uncertain whether the dogmas of the Incarnation and the Holy Trinity are objects of revelation or products of interpretation. Again, the Gospel contains no theoretic doctrine, and its morality may be summed up in the penance rendered necessary by the imminence of the Kingdom of Heaven. Outside of this kingdom, in which all are to enjoy a divine felicity, the Gospel knows of no society founded on evangelical principles. On account of the nearness of this kingdom, Jesus preached a complete renunciation of all earthly things, and seems to have been adverse even to manual labor. As a matter of course, such a programme was found impracticable at the time of Jesus, and became more so in after times. The theologian, therefore, has the right to adapt it to the condition of his time, but the historian cannot modernize Jesus' idea of the kingdom.

Loisy is, indeed, not alone in urging the importance of the Kingdom of God in the teaching of Jesus. The last decade has produced quite a literature on Christ's idea of the kingdom. Commonly it has been believed that Jesus regarded the kingdom as both present and future; introduced by Himself among His faithful followers, it develops and grows till it shall reach its ultimate perfection. But the younger generation of scholars is beginning to believe that Jesus taught only an eschatological kingdom. Their view has been well expressed by Bousset:[14] "Together with His contemporaries, Jesus expected the miraculous Kingdom of God. He knew nothing of a transfiguration and transformation of the world through immanent forces. To Him, as to His age, the world seemed only worthy to be destroyed. He taught His disciples to save themselves from the world unto the entirely new conditions that were soon to come." The Abbé Loisy appears to agree with this recent idea of the kingdom; faith makes us candidates of the kingdom; forgiveness of sins and love of God are mere conditions of admission.[15] And what becomes of the Holy Eucharist, what of the Passion and Death of Christ, what of the Resurrection? Since Jesus did not directly intend to establish a new religion or to found a Church, but only to realize the Kingdom of God, He signified by the Holy Eucharist, on the day of its first celebration, the abolition of the existing worship and the approach of the kingdom rather than the institution of a new worship.[16] Again, the idea of an expiation of sin by the suffering of a just man is expressed indeed by the "Second Isaias," but cannot be shown to have been taught by Jesus or believed by the first Christian community; St. Marks' expression "to give His life a redemption for many,"[17] is probably due to the influence of St. Paul's theology.[18] Finally, Loisy is not ashamed to have recourse to the claptrap sophism that a supernatural fact cannot be established by a natural proof; hence neither the Resurrection of our Lord nor His apparitions can produce unequivocal certainty in the mind of the historian.[19]

[14] *Theologische Rundschau.* Heft 10, 11. 1902.
[15] *L'Évangile et l'Église*, p. 19.
[16] *Ibid.*, pp. 181–182.
[17] St. Mark 10: 45.
[18] *Ibid.*, pp. 71–72.
[19] *Ibid.*, pp. 74–75.

At its very first appearance Loisy's book stirred up in the French religious reviews and papers a lively correspondence. Some writers saw in the publication a triumphant reply from Catholic scholarship to Prof. Harnack's views. Others agreed with the Abbé Gayraud, and found in it a disastrous compromise of the Catholic cause, giving away the substantial identity of Catholicity with the teaching of Jesus. Others, again, followed the Abbé Pierre Dabry, editor of the *Obsérvateur Français*, and denied that the monopoly of loyalty or superior loyalty to the Church belonged to either side of the disputants. Among the calmer publications concerning Loisy's *L'Évangile et l'Église* may be mentioned a review by Father L. de Grandmaison which appeared in the *Études*,[20] a pamphlet by Mgr. Battifol, Rector of the *Institut Catholique* of Toulouse, and a letter to the directors of his seminary by Mgr. Le Camus, Bishop of La Rochelle.[21] Meanwhile, the official custodians of the faith had not been idle. On its first appearance, Card. Richard, Archbishop of Paris, handed the book over to a commission of priests chosen by himself, and, moreover, denounced it to the Roman authorities. On January 17th His Eminence condemned the book as being published without the *imprimatur* required by the ecclesiastical laws, and as seriously disturbing the faith of Catholics on the fundamental doctrines of Catholic teaching, notably on the authority of Scripture and Tradition, the Divinity of Jesus Christ, His infallible knowledge, the Redemption wrought by His death, His Resurrection, the Eucharist, the Divine institution of the Papacy and of the Episcopate.[22] Similar condemnations of the book were issued by the Archbishop of Cambrai,[23] by Card. Perraud, Bishop of Autun, Chalon et Mâcon,[24] by the Bishop of Perpignan, the Bishop of Nancy,[25] and the Bishop of Angers.[26] *La Semaine Religieuse*,[27] brings us the gratifying news that the Abbé Loisy has informed His Eminence, the Archbishop of Paris, of the sup-

[20] January 20, 1903.

[21] *Vraie et fausse exégèse*. Paris: H. Oudin. 1903. 8vo. Pp. 40.

[22] Cf. *The London Tablet*, Jan. 24, 1903; *La Revue du Clergé Français*, Feb. 1, 1903; *New York Sun*, Feb. 22, 1903.

[23] January 20.

[24] January 28.

[25] February 2.

[26] February 6.

[27] Paris, Feb. 7.

pression of the second edition of *L'Évangile et l'Église* which had been about to appear. Let us hope that the author will find it possible to withhold also the English edition of his work, which was announced some time ago. His obedience to the authority of the Church will not lessen his authority as a Biblical and historical critic.[28]

Our anxiety that our English-reading Catholics may not be disturbed by a publication like that of Loisy springs from our experience of the effect produced by similar Protestant publications on the minds of their readers. Philosophies of Religion abound in our days.[29] Among recent works we count at least five popular introductions to the science, at least five collections of essays and lectures on the subject, at least five students' manuals, and at least three guides for advanced students. But to all of these may, in a measure, be applied the strictures pronounced by the Rev. W. Morgan,[30] on Principal Fairbairn's "Philosophy of the Christian Religion." The philosophical principles of these writers stunt their perception and appreciation of the actual historical data of the New Testament. They assume that the Christian religion was not due to the direct influence and teaching of the historical Christ; they base it rather on the interpretation of His person begun by Himself and completed by the Apostles. They begin rather with what the disciples thought about Christ than with the facts in His character and teaching that caused the disciples' impressions. They first assume an historical Christ without Christianity, and then an actual Christianity without a Christ. Our Catholics will not, therefore, be the intellectual or religious losers, if they are spared the necessity of mentally standing on their head in order to obtain an intelligent view of Loisy's inverted image of the Church's origin and development.

PHILOSOPHY.

Dictionary of Philosophy and Psychology.[1]—It should not be thought stretching one's expectations too far if one looks upon

[28] Cf. *Études*, Febr. 20, 1903, p. 495 ff.

[29] Cf. *The Expository Times*, Nov. 1902, p. 166 ff.

[30] *Ibid.*, p. 75 ff.

[1] Vol. II, edited by Professor M. Baldwin. New York: Macmillan Co. 1903.

the *Dictionary of Philosophy* as opening out a new and higher plane in the development of the sciences. Workers in the field of philosophy and its adjoining regions have long desired a succinct and comprehensive summary of the knowledge which their predecessors had treasured up from the past, and which their co-laborers had ascertained and perfected in the more immediate present. The intense activity of the empirical sciences and the tentative and vacillating character of their results made it too uncertain a venture for an organization of scholars, however well equipped, to set down with anything like accuracy what facts and inferences, outside the nucleus of philosophical truths, had been fairly clarified and established. Nor will one venture to affirm that the time has at length arrived when the physical and biological disciplines are ready to hand over to philosophy so solid and well chiselled a mass of truths that the architectonic science can straightway build it all into its larger structure. On the other hand, if the world is to wait for this ideal stage of intellectual achievement, it may as well fold its hands in apathy, if not in despair. The editors and publishers of the *Dictionary* have done wisely in undertaking the work at the opening of a century so rich in its heritage from the past, and they deserve the congratulations and gratitude of the learned world for the treasures of valuable information they have here accumulated. In its present form it is not of course the final production of its kind. Neither is it without the imperfections associated with most human beginnings. But it is successful beyond the measure of reasonable expectation. Perusing its pages carefully one realizes what a vast amount of painstaking research its contents have demanded of editor and contributor, and how large the financial venture its splendid form has required of the publishers.

We have given a somewhat extended account of the first volume in a former issue of the REVIEW,[2] so that a brief critique of some details in the present volume will suffice. As in the preceding, so also in the volume at hand, the strength of the work centres in the contributions treating of biology, empirical psychology, and the history of philosophy. This is perhaps as it should be, seeing that it is in these departments that investigation has been

[2] December, 1901, p. 202.

in recent times most active, the results most abundant, and on the whole gratifying. Some of the articles on these subjects are elaborate enough to be called essays. Thus, the *Nervous System* receives seventeen pages; *Speech*, twenty-two; *Oriental Philosophy*, forty. Among the subjects of a more speculative character, *Logic*, *Philosophy*, *Probability*, *Proposition*, *Syllogism*, *Space*, and *Time*, have been given proportionally generous treatment.

The Catholic student will of course naturally turn to the topics connected with his religious convictions and will be pleased to observe indications of an effort to deal objectively with them. Thus, for instance, topics like *Purgatory*, *Transubstantiation* and even *Thomism*—subjects as to which there is generally some confusion in the non-Catholic mind—receive clear and adequate definition. At the same time one has to regret the reiterated use in the present, as in the former volume, of the appellation *Romish* in connection with Catholic teaching aud practice. Thus we find "Romish dogmas," in an offensive context, at page 54, and "Romish Church," pp. 133 and 628. Why will the editors of a scientific dictionary permit this term to disfigure its pages? Surely they must know its offensiveness to their Catholic patrons, for even the Century Dictionary indicates this connotation.

Whilst touching upon this delicate matter we cannot refrain from again recording the wish that topics bearing upon our religion had been assigned to Catholic contributors, or at least treated in the light of authoritative sources. The *Dictionary* would thus have secured greater accuracy and authority in its definition of such terms as *Mass*, *Nestorius*, *Sacrament*, *Sacrifice*, *Semi-Pelagianism*, and the like. These terms are as technical in their order as *Neuroblast*, *Somaplasm*, etc., are in theirs, and the Catholic reviewer need not be thought oversensitive or hypercritical if he allude to the inaccuracy and inadequacy of these definitions in a work whose primary object is to secure for usage the opposite qualities, and whose first endeavor it should be to furnish an example in the right direction. Some further illustrations of what is here intended may be given. Thus under the topic *Merit* we read that the Roman Catholic Church "distinguishes between two kinds of merits, that of congruity and that of condignity; or relative and absolute merit. Only Christ Himself can acquire absolute

merit. But a man may by the grace of the Holy Spirit go beyond the strict measure of duty, and may acquire relative merit with God which may under prescribed conditions be transferred to the credit of others." There are several inaccuracies in this passage. In the first place *congruous* and *condign* are not the same as *absolute* and *relative* merit. Absolute merit is here used, as its attribution to Christ indicates, to express what theologians call *meritum rigorosum*, the reward due *ex rigore justitiae*, which is not the meaning of "merit of condignity," as the above passage would lead us to infer. Secondly, the context implies that a man by grace acquires only *congruous* (*i. e.*, in the author's sense *relative*) merit and that only when he goes beyond the strict measure of duty. This is contrary to Catholic teaching. A man may acquire *condign* merit —though not, of course, *ex rigore justitiae*, *i. e.*, absolute merit— even though he go not beyond but adhere simply to the strict measure of duty.

The "essence of the lie" is defined as "resting in the intention to deceive" (p. 4). This is hardly correct, even though it may claim the authority of St. Augustine. As St. Thomas observes: "Quod aliquis intendat falsitatem in opinione alterius constituere fallendo ipsum non pertinet ad speciem mendacii sed ad quamdam perfectionem ipsius" (2. 2. q. 91; a 1). Upon which Sylvius remarks that the nature and species of the lie does not require the will to deceive, otherwise jocose lies, which are not intended for this purpose, but for pleasure, would not fall under the definition. Besides, one who should perform an act in your presence, and should afterwards deny it, would evidently lie, even though he had no wish, as he had no power, to deceive you (Com. in l. c.). The essence of the lie consists in its being a *loquela contra mentem*, from which deception in the mind of another follows as a usual, though not a necessary, consequence. The will to deceive is, therefore, a *property*, not the essence, of the lie, and may be said to be *interpretative* therein. (See Cathrein's *Moralphilosophie*, Vol. II, p. 77.)

The article Macrocosm and Microcosm is not as satisfactory as it might be. The analogy which the ancient naturalists detected in man as the universe in miniature, is portrayed in the crude speculation of the Stoic pantheists and the absurd physics of the

Renaissance. Man, however, was regarded by the nobler of the ancient and mediæval philosophers as a *microcosm*, not because they proportioned the individual soul to the body on the ratio of "the world-soul to the world, nor because they supposed his body to contain the quintessence of cosmical forces, his origin to be sidereal, and his soul to be a spark of the Divine," but because his organism contains the matter and sums up the activities of the mineral, plant, and animal, while his soul constitutes him a "little less than the angel," a possessor of a spiritual nature.[3]

The reviewer may be inclined to treat the articles dealing with Catholic subjects with some allowance and to pass benignantly over minor inaccuracies, condoning them as best he can; but when he comes to the following definition of *Probabilism* he feels his patience considerably strained. What are we to think at finding the following in a Dictionary of Philosophy? Probabilism is "the casuistical doctrine that any opinion held by a recognized doctor of the Church must be regarded as probably correct, and may therefore be safely followed by a layman, who cannot be expected to decide where doctors differ. This doctrine is a logical outcome of *Casuistry* (q. v.). It was first stated by the Spanish monk Molina (1528–81), and was afterwards utilized more especially by Jesuit confessors. The bearings of this doctrine upon the moral life were incisively exposed by Pascal in his *Lettres écrites à un provençal* (1656)." (P. 344.) In the elaborate preface to the first volume of the *Dictionary* the reader is informed of the care bestowed on the preparation and revision of the contents, and the critic reminded that in the exercise of his special function he ought to be modestly mindful of his own unicity over against the editorial plurality. Supposing therefore, as we must, that the foregoing extract passed through the hands of the revising board, one can but conclude that both the writer, Mr. Sorley, Professor of Ethics in Cambridge University, England, and the Editor-in-chief, Mr. Baldwin, Professor of Psychology at Princeton, were unaware of the real meaning of Probabilism. Logically, of course, the extract would justify another conclusion, but the high moral character of the persons concerned forbids our even formulating it. Involun-

[3] *Cf.* Cathrein, *Moralphilosophie*, Vol. I, p. 16.

tarily then the question forces itself, Why did not the author and editors familiarize themselves with the true tenets of *Probabilism* before offering the public the above caricature? Are there not scores—we might say hundreds—of books within easiest access in which the system in question is clearly explained and fully discussed? Why then, again we ask, this caricature in which the *suppressio veri* and the *suggestio falsi* seem to struggle for the first place? We leave the question unanswered. Other queries associate themselves in this connection, such as, for instance, why reference to Catholic works—solid works, easily accessible we mean of course—is so conspicuous by its absence? Why, moreover, was *Neo-Scholasticism* not given a place along with *Neo-Criticism*, *Neo-Hegelism*, and other revived systems of philosophy? A few writers in England and the United States have recently been harking back to Hegel, a few others in France crying "back to Kant." Mention of this phenomenon is thought to deserve a place in the *Dictionary*. Why is it that the efforts of the immense body of Catholic "thinkers"—we take the term from the *Dictionary* (p. 149)—who have been earnestly at work for half a century or more endeavoring to restore to its merited place of honor the greatest system of thought ever created by the human mind, to rid it of its mediæval crudities, and to develop its substantial content, and to assimilate to its organism whatever truths have been discovered by recent science—why, we ask, has no mention been made of this world-wide movement in Philosophy? That its existence did not escape the attention of the editors may be inferred from the fact that the titles of at least five of the periodicals devoted to its interests appear in the list of "abbreviations"—the *Revue Neo-Scholastique*, the *Revue Thomiste*, the *Natur u. Offenbarung*, the *Jahrbuch für Philosophie*, etc., and the *Philosophisches Jahrbuch*. The mention of these titles on the list of abbreviations does not of course imply that the Reviews themselves are cited in the body of the *Dictionary*. As a fact, they are not, as far as we have observed. Nevertheless, they may receive a place amongt the bibliography to which the third volume of the *Dictionary* is to be devoted.

With some determination to find the better side of the *animus* that actuated the *Dictionary*, one might ascribe to

inadvertence the treatment even of the foregoing topics, but what palliation can the most benignant interpreter invent for the following sentence? "On the Jesuitical depreciation of the virtue (of veracity) on the ground that the end justifies the means, see *Equivocation*, p. 761." This is from the pen of Mr. James Seth, Professor of Ethics in the University of Edinburgh. That the statement received the endorsement of Professor Baldwin is manifest from the immediately following portion of the article contributed by himself. Now, in the name of whatever is honest and truthful, is it possible that these two learned professors believe what they here state and imply? Referring to the article *Equivocation* one finds the following:

> The external treatment of morality which distinguished the casuistical moralists (see *Casuistry*) made it easy to defend equivocation and to distinguish it from lying. Thus Sanchez, quoted by Pascal (Lett. prov., ix), says: "It is permitted to use ambiguous terms so that they may be understood in a different sense from that in which one understands them oneself." On the same ground permission is given to mental reservation (*restriction mentale*): "One may swear that one has not done a thing which one has really done, by saying within oneself that one did not do it on a certain day, or before one was born," or even "after having said aloud 'I swear,' one may add to oneself 'that I say,' and then continue aloud 'that I did not do that.'" "And this is very convenient in many circumstances, and always quite correct when necessary for health, honour, or happiness." [Vol. i, pag. 339.]

Can it be that the compilers of the *Dictionary* were unaware of the unreliability of Pascal's citations, that the author of the *Provincial Letters* had barely skimmed over the *Theologia Moralis* of Escobar, as he himself admits, and was unable to verify the citations that had been purveyed to him by the Jansenists? Even Voltaire recognized this fact, and Chateaubriand does not hesitate to characterize Pascal as a calumniator of genius. How is it then that here in the full light of historical and scientific knowledge, and in a work emanating from the foremost centres of learning on the globe, compiled by scholars of world-wide reputation, we find Pascal cited as an authority on this subject?

It is possible, even probable, that neither the contributors nor the editors of the *Dictionary* adverted to the fact that the doctrine here attributed to Sanchez was explicitly condemned by Pope Innocent XI a few years after the death of Pascal.[4] As we

[4] Prop. 27 and 28, damn. d. 2 Martii an. 1679.

observed in our review of the first volume, we have examined carefully the *Opus Morale* of Sanchez and have been unable to discover any trace of the moral obliquities laid by Pascal, and through him by the *Dictionary*, at the door of the eminent Jesuit theologian.

Passing on to other subjects the reader may be surprised at being informed that it was Schleiermacher who "raised practical theology to its true dignity" (p. 321), and that the expression "primum cognitum," designating the primary object apprehended by the human intellect, is a "topic of the most obsolete psychology" (p. 341). His logical wonderment, however, will be more forcefully stimulated by the following remarkable illustration of a syllogism of the first figure given at p. 434:

No P is M
No S is P
∴ No S is M

The printer is probably responsible for the misplacement of the syllogistic capitals and for the ignoring of the *utraque si praemissa neget nil inde sequetur*, as he certainly must be for the superfluous *s* in the Latin word *mathematicis* at page 323 (sub. fin.). Deserving of notice also is the peculiar use of the word *genus* in the teaching attributed to St. Thomas at page 495. "God is absolute, genus and individual . . . each angel is relative genus and individual. . . . But different human individualities have but one *genus*." The Angelic Doctor would probably have used the term *species* for *genus* in these connections.

Criticisms and Notes.

VOTIVE VESPERS AND COMPLINE for the Seasons of the Ecclesiastical Year, together with the Benediction of the Blessed Sacrament, for use in parochial churches. Edited by A. Edmonds Tozer, Knight of the Pontifical Order of St. Sylvester, Doctor in Music of the Universities of Oxford and Durham, etc., etc. With a Preface by Right Rev. Canon James Connelly, Prelate of the Pontifical Household, and Rector of the Church of the Sacred Heart, Hove, Brighton. London: Cary and Co., 231 Oxford Street, W. (Burns & Oates, 28 Orchard Street); Oliver Ditson & Co., Boston, U. S. A.

VOTIVE VESPERS, of Sundays, of the Blessed Sacrament, and of the B.V.M., and Compline, harmonized for four voices and organ, by A. Edmonds Tozer, Mus. D., Oxon. London: Cary and Co., 231 Oxford Street, W.; New York: J. Fischer & Bro., 7 Bible House.

The purpose of these two books, one of which is complementary to the other, is very well set forth in his preface by Monsignor Connelly. It is a matter of common experience that in small parish churches the difficulties in the way of singing the Vespers for the day, as given in the Calendar, prove insuperable, so that what are termed "Popular Devotions" are more and more resorted to as a substitute on Sunday evenings. The Church, however, allows the use, as "Votive Vespers," of the Vespers of any office, such as the Vespers of the Blessed Sacrament, or of the Blessed Virgin. There are few choirs that would not he able to learn one or more sets of unchanging Vespers such as these, and the faithful would have no difficulty in following them. It is for this purpose that these two books have been compiled, and a "Suggested Order of Services according to the Seasons of the Year" shows how a certain variety in the use of them can be obtained. The advantages of the use of the liturgical offices of the Church, which are the Church's own voice of prayer, are obvious. The official Roman Chant, as given in the *Vesperale Romanum*, has been most carefully followed throughout. The anthems of the B.V.M., for four seasons of the year, are given in the "modus simplex" authorized by the Sacred Congregation of Rites.

Attention may be called to the little modulating interludes in the Vespers of the Blessed Sacrament and of the Blessed Virgin. Their presence shows that no point has been overlooked to make the Offices run

smoothly ; which would not have been the case, if the new modes had been entered from the old ones without some such passages. When the interludes do not occur, the modes are transposed to follow each other naturally without any tonal hiatus. The harmony employed is diatonic and not overloaded with changed chords. Treble notes, containing the melody, as passing notes over a stationary chord, are freely used. With regard to the system of "pointing" the editor has adopted the principle, "to allow the right quantity of each given word to coincide with what is generally allowed to be an accented note in the plain chant melody." Great praise is due to the enterprising publishing house of J. Fischer & Bro. for bringing out in America so useful a work. It is a notable addition to their already full and excellent catalogue of church music in all schools.

DISCOURSES ON PRIESTHOOD, with Panegyric of St. Patrick. By Rev. W. J. Madden. Edited with additions by the Rev. Ferreol Girardey, C.SS.R. St. Louis, Mo.: B. Herder. 1903. Pp. 115. Bd. Price, 50 cents.

The five discourses—three on the Priesthood, one on "The Priest in our Time," and a brief but effective panegyric of Ireland's chief Patron Saint—contained in this little volume are models of thoughtful expression. The clear, direct, and well-knit argument, setting forth the excellence and the responsibilities of the priestly office, is clothed in language that challenges criticism. Father Madden's style is not of the poetic, effusive form which has become the rule, at least for panegyrics (for in that category pulpit orators commonly place sermons on the dignity of their order), but it is rather of the John Henry Newman type, in which words stand for thoughts, not simply for emotions. Hence it is that these sermons, or addresses, call forth reflection rather than that momentary fervor which passes with the acclaim. We should recommend them to seminarists and to the clergy, for spiritual reading no less than for individual study as subjects of excellent composition and good oratorical taste.

Father Girardey, to whom we owe thanks for editing these healthy specimens of priestly discourse, adds some "Thoughts on the Celibacy of the Clergy," in order to fill in and round off the general subject of this useful volume. We cannot avoid expressing the wish that, in furnishing the supplement, he had been as judicious as the author whom he introduces and commends. In this we may seem hypercritical, and yet we may believe it to be a matter of importance to direct atten-

tion to a canon of good discoursing which Father Madden so excellently illustrates, but which as if by contrast his editor violates. "The priest, as a true man of God," says Father Girardey, in his supplementary chapter, "should not and cannot be the husband of a wife. Like Jesus Christ, he must be wholly engaged in his Father's business; he must be entirely absorbed in it, and entirely devoted to it. This, however, he cannot do, if he has a wife, for St. Paul says expressly: 'He that is without a wife, is solicitous for the things which belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided' (1 Cor. 1: 32, 33). . . . Experience shows that a married clergy sanctify neither themselves nor the people. Not to speak of the Protestant sects, witness the Greek and Russian clergy; they produce no saints either among themselves or among their flocks. They exercise their priesthood as a mere trade," etc.

Now the above words, the pertinence of which gains nothing from the context, are extravagant and only relatively true. St. Paul is indeed quoted correctly, but he also says some other things to the bishops of his own day (I Timothy 3: 2 and 12, and Titus 1: 6), which imply that a married clergy and married bishops may sanctify themselves and their people; and the Holy See, by legislating for the Oriental Churches, and entrusting the clergy and hierarchy with the salvation of souls, not merely as a matter of toleration but by a definite approval of legitimate traditions, emphatically repudiates the idea that a married clergy exercise the priesthood "*as a mere trade.*" If we were speaking only to a body of the faithful who are wholly ignorant of other conditions than those implied by a zealous and virtuous celibate clergy in exclusively Latin countries, the statement would still be of questionable accuracy; but we are living in the United States where there are Greek priests in communion with the Holy See, who are married or who at least recognize as lawful the conditions which permit a non-celibate clergy. Fancy a Greek priest, or an intelligent Greek layman (and there are quite thousands in various parts of the States) being told that their attempt to save souls is "a mere trade." It is not wise even if it were true; but it is not even true, as every student of theology—and to such Father Girardey's remarks are chiefly directed—must in time come to know. Strong generalized statements, such as the very first sentence, "Nothing is more necessary in the world than the Catholic priesthood," defeat the purpose of bringing conviction unless they are modified;

for they are not absolutely and indiscriminately true. To say "Bread and air are more necessary than the priesthood" would be quite as true. But this is a very slight flaw in a very good book which every cleric should own.

AU PAYS DES SYSTEMES. Par H. Tivier. Paris: Victor Retaux, Libraire-Editeur. 1902. Pp. 374.

LA PHILOSOPHIE DU CREDO. Par A. Gratry. Paris: Ancienne Maison Charles Douniol, P. Tequi, Libraire-Editeur. 1902. Pp. 286.

France is not the only "land of systems." The evils, intellectual, moral, and social, that so sorely afflict the French are world-wide, and the remedies proposed by the system-builders have been devised for ills that are confined within no national or even racial limitations. M. Tivier has set to himself the task of analyzing these proposed remedies, to find whether they contain the medicaments for the healing of the nations. Positivism, Humanitarianism, Socialism, Scepticism, Pessimism, and the rest pass through his tests and reveal their inefficacy. Christianity is also examined, and is found alone to contain the elixir of life.

Christianity, however, is confronted in the unbelieving world with certain difficulties—its historic credentials, its central dogmas, their relation to nature, to the mind, to social progress, and other such. These M. Tivier has justly stated and fairly met. On the whole, his analyses and answers will be found helpful and suggestive to the Catholic apologist, not only in France, but wherever anti-Christian systems have to be combated, and the objections of infidelity understood and answered.

In this connection Père Gratry's *Philosophie du Credo* may well be recommended. In his life of the illustrious Oratorian, Cardinal Perraud states that the motive which occasioned the writing of this *exposition raisonée*, as he calls it, was to instruct the illustrious General Lamoricière, a quondam companion of Père Gratry at the École polytechnique, one of those *esprits élevés ignorants de la religion*, as the Bishop of Autun characterizes him, who yet are instinctively tormented with the need of faith. The exposition is cast in the form of a dialogue between a priest and an educated layman, and may well be described in the words of Cardinal Perraud as a *Catechisme a l'usage des gens du monde*. It is, therefore, at once solid, and clear and beautiful, and reflects, it need hardly be said, the lofty mind and large

soul of one whose utterances were ever too instinct with the spirit of an Apostle to be restricted in their application to any one day or generation.

TRACTATUS DE DEO UNO. Auctore F. Alexio Maria Lépicier. Parisiis: Sumptibus et Typis P. Lethielleux, Editoris. Pp. xl—567.

DE DEO UNO ET TRINO. By Josepho M. Piccirelli, S.J. Neapoli: Michaelis d'Auria. 1902. Pp. 1419.

As Leo—he who, for so many reasons, deserves the surname of that other Leo who, a millennium and a half ago, wielded the destinies of the City and the World, the Great—surveyed from his recent jubilean days the history of his Pontificate, well nigh commensurate in years with that of Peter, nothing in it all, no act begun, or carried on, or stimulated to higher perfection, must have gladdened more his soul than that which has emanated from his Encyclical *Æterni Patris*. Under the influence of that luminous pronouncement, philosophy and theology have taken on a new life. The beginnings of the Neo-scholastic revival anticipated, it is true, the reign of Leo XIII by a quarter of a century and more, but the movement received a fresh impulse that carried it forward with redoubled speed, from his command and encouragement. We know not whether, among the ceremonies with which his festal days have lately been honored in Rome, a special place was given to a presentation of the visible products of the Neo-scholastic activity that are traceable to the *Æterni Patris*, but certainly nothing could have been more appropriate than to have placed before its venerable author a collection of the works on Theology and Philosophy that derive at least the impulse to their production from that masterful Encyclical. In such a collection of profound and scholarly works, an honored place would certainly be due to the latest arrivals whose titles are given above. No better illustrations of the untiring zeal displayed at the centres of theological science for the spread of Thomistic teaching, and no more patent manifestations of the exhaustless fecundity of that teaching could be found than are offered by these two volumes.

Father Lépicier, who holds the chair of Dogma at the Propaganda, has taken the *Summa* as the basis of his *Institutiones* and, to use his own words, it was to him *solemne sanctumque ne particulam quidem eorum quae in textu singulorum articulorum jacent praetermittere*. To bring out, however, the full meaning of the text, he has thrown upon it the light that may be gathered from the other works

of the Angelic Doctor. To be fully in accord with Leo's intention that the mind of St. Thomas shall be revealed, and placed *en rapport* with the intellectual status of the present day, the author has assimilated to his commentary such materials, arguments, solutions of difficulties, and the like, as are necessary to make the work an efficient instrument in the hands of the modern student.

Father Piccirelli will be known to many of our readers through his work on Theodicy.[1] His present *Disputationes Theologicae* cover in part the same ground, though from a higher viewpoint, and, in addition, the scholastic doctrine on the Trinity. The unusual size of the volume is accounted for by the fact that it contains the literal text of the first forty-three questions of the *Summa* (exclusive of the first question). If, subtracting the space thus occupied, a thousand-paged commentary appear still a formidable book, the student will bear in mind the profundity and breadth of the matter treated and the necessity for abundant development in order to bring out the full content of the Thomistic principles. Besides, in comparison with Father Lépicier's *Institutes* the volume must take proportionately the second place, should the latter author intend to treat the subsequent questions with the generosity he has accorded to the first twelve.

As regards the method of treatment the two works differ somewhat. Father Lépicier keeps close to the Thomistic text, aiming chiefly at its evolution. Father Piccirelli, after a brief commentary on the question under treatment, enlarges on the matter in those generous *Disputationes* which transport the mind at once to the ample fields in which Suarez loves to labor. The material make-up of his volume, with its large clear letter-press, lends itself agreeably to this roominess of treatment.

COMMONWEALTH OR EMPIRE. By Goldwin Smith, D.C.L. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. 82.

COLONIAL GOVERNMENT. By Paul S. Reinsch. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. 386.

However widely one may dissent from the philosophical opinions proposed by Mr. Smith in some of his former books, the present brief essay merits the fullest assent and the warmest commendation. He points to three distinct but convergent forces now arrayed against

[1] *De Deo Disputationes Metaphysicae.* Parisiis: Lecoffre. 1885.

the Commonwealth—Plutocracy, Militarism, and Imperialism—and he sounds no uncertain warning as to the danger they menace. Universal history is made to tell the fate of empires whose greed of gain and power and lust of limitless "expansion" proved their ruin. The author's vision extends far over the political experiences of the past and keenly into the national conditions of the present—especially in the United States, England, and the far East, and from both he augurs that no permanent good, but only inevitable evil can come from the expansion policy of the Government. Though he sees and forbodes the evil, he is no pessimist. This the closing sentences attest: "The sun of humanity is behind a cloud. The cloud will pass away, and the sun will shine forth again. The aged will not live to see it, but younger men will."

Professor Reinsch's *Introduction to the Study of Colonial Institutions* treats of the government of colonies and dependencies simply from a historico-theoretical standpoint. The author has no thesis for or against "expansion." The institutional framework of colonial government is his main subject. The treatment falls under three heads. Under the first the motives and methods of colonial expansion are surveyed in order to bring out the historical view-point. Such topics as movements of population, missionary work, commerce, and communication, capitalistic expansion and the like are discussed. The second part is devoted to the ground forms of colonial protectorates, chartered companies, direct administration, self-government, etc., and the third part to administration, organization and legislative methods emanating from the mother country as well as developing within the dependency itself. Such problems of colonial administration as concern finance, taxation, defence, education, protection of the nations, labor and other similar matters of detail, are not treated in the present work, the author having in view their discussion in a future volume. A valuable feature of the book is its remarkably copious bibliography. Each chapter is supplemented by a list of references to special works, governmental reports, and periodical literature pertinent to the matter under treatment. For the rest, those who have read Professor Reinsch's previous work—*The World's Politics*—will not be disappointed in expecting a like interest and suggestiveness from this more recent contribution to the *Citizens' Library*.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY, Including the Principal Conceptions of Ethics, Logic, Æsthetics, Philosophy, of Religion, Mental Pathology, Anthropology, Biology, Neurology, Physiology, Economics, Political and Social Philosophy, Physical Science and Education; and giving a terminology in English, French, German, and Italian. Written by many hands and edited by James Mark Baldwin, Ph.D., etc., Stuart Professor in Princeton University. With the coöperation and assistance of an International Board of Consulting Editors. In three volumes, with illustrations and extensive biographies. Vol. II. Pp. xvi—892. Price, $5.00.

A critique of this volume will be found elsewhere in the present REVIEW (pp. 476–483). Lest, however, the work should there escape the notice of the general reader, or the inference be drawn that it appeals to the needs of only the specialist in philosophy, we call attention to it at this place. The ample description on the title-page sufficiently indicates the scope of the work, and the various disciplines to whose particular interests it is devoted. Apart from occasional inaccuracies in the definitions of subjects essential or related to Catholicism and its philosophy—some of which we have noted in the critique above cited, and aside from a few unjust and offensive inuendos in this connection, the work deserves strong recommendation. Students interested in its various departments will find nowhere else in any language so large a fund of valuable information, so well digested, so clearly expressed, and so invitingly presented.

Literary Chat.

Thomas Baker (London) is about to bring out a new edition of the *Elements of Religious Life*, by Father William Humphrey, S.J. There are to be considerable additions to the work. These are in the main such as refer to the Congregations of Sisters under Simple Vows. The methods of applying for approbation, diocesan incorporation, and, we might say, the canonical status of these institutes in general, have been, as is well known, greatly modified by the Apostolic Constitution *Conditae* and the Decree *Perpensis Temporum* of the present Sovereign Pontiff.

Mr. Bradley Gilman has written a novel entitled *Ronald Carnaquay, A Commercial Clergyman*, which is announced as ready for publication by the Macmillan Company. The hero of the story, who began life, we are told, as a drummer, "enters the Church for what he can get out of it." The story is said to be "probable." We trust that, if it serves no higher purpose, it will aid in generally discrediting the brand of clergymen whose primary occupation and most conspicuous quality is "financeering."

Professor Harris of Johns Hopkins University has reëdited Muir and Ritchie's *Manual of Bacteriology*, which was considered a standard handbook for students of the subject no less in America than in England where it was first issued. The new edition brings the text up to the full requirements of recent scholarship both in the scientific exposition of the matter and in the bibliographical references.

Teachers of American History will be interested in a newly announced historical volume of the Macmillan's Pocket Classics Series. It is to be a collection embracing the more important constitutional and political papers of our national period, published with short historical introductions and with notes by Professor Marshall F. Brown of New York University. The book is designed for use in the public schools.

The centenary of the birth of James Clarence Mangan (born on May 1, 1803) is to be marked by the publication of a new edition (D. J. O'Donoghue, Dublin) of his poems, stories and essays.

Father Eaton of the Birmingham Oratory, who recently visited the United States for the purpose of interesting English-speaking Catholics in the erection of a Church to honor the memory of Cardinal Newman, is the author of several volumes, among which we note *A Book of Oratorios* as suggestive of very beautiful practices in our churches and chapels, especially of Religious, where there is sufficient musical talent to carry out the devotional scheme suggested. We refer to the matter in another part of the current issue of THE DOLPHIN.

Modern Organ Tuning: "the How and Why," is a new work by Professor Herman Smith (Scribner's Sons). The writer lays stress on the system "of Equal Temperament." We mention the work here because it has some bearing on the new edition of *The Harmony of the Religious Life*. "After I had completed the conferences," says Father Heuser, "and allowed the echoes of the last Anthem to pass away, my attention was called to the unequal temperament in the resonance of the Organ. It suggested trouble from the basso parts and trouble from the treble region. Some of the readers to whom the book was addressed thought that the author should have insisted more than he did on the 'superior' notes; they needed the tuning as well as the rest. Others lost their temper because he had undertaken to correct the defects of the Organ in open court. Tuning is always—like the practising of beginners on an instrument—disagreeable to the bystander. He ought to have had respect for the ears of the poor outsiders who need not be made to suffer by the thumping, even if the instrument happens to be out of order."—It was a very unselfish and seemingly just complaint; and so the author went into a self-examination to find whether he should make an explanation. But instead of confessing his fault he disingenuously blames the acoustics showing whence the plaintive sounds come. Such is the meaning and purpose of the new chapter entitled "Acoustics" which has been added to the third edition of the "Harmony"

The first paper in the London *Catholic Book Notes*, edited by Mr. James Britten, K.S.G., deals with modern "Catholic Periodicals." The writer speaks rather deprecatingly of the periodical literature of England. Anyone, he asserts, who will compare the *Tablet* (Catholic) with the *Guardian* (Protestant) of the

English weeklies, must at once realize the inferiority of the former. He then contrasts the British Catholic periodicals with some of the Irish publications, such as Father Russell's small but high-class and most readable *Irish Monthly*, the *Irish Ecclesiastical Record*, the *Irish Musical Monthly*, and others, which he holds to be much superior to the English monthlies. "It is, however, to America that we must look for the highest standard in periodical literature," continues the writer; and at the head of the five magazines, which he singles out among our American monthlies for especial praise, stands "THE ECCLESIASTICAL REVIEW, intended, as its name implies, especially for the Clergy. But its annex, THE DOLPHIN, is for the educated laity, and is well worthy of their support," etc.

We are grateful for the compliment from so good an authority upon the value of correct literature for educated Catholics as is the Hon. Secretary of the Catholic Truth Society, who edits the *Book Notes*. Yet we can hardly concur in the estimate that publications of the present status of the London *Tablet*, the *Month*, the *Dublin Review*, are in a "lamentable state," or that the Catholic periodical literature of England has never been "at so low an ebb as it is now." Our best writers, as both THE ECCLESIASTICAL REVIEW and THE DOLPHIN, which Mr. Britten praises especially, will have to testify by their contents, are drawn from England and Ireland. The list of our constant and occasional contributors contains prominently such names as Father George Tyrrell, Father Herbert Thurston, Bishop Hedley, Father Matthew Russell, Dr. William Barry, Father Sheehan, the Rev. W. R. Carson, Father H. Lucas, Dom Mackey, O.S.B., Father Alfred M. Mulligan, Dr. Fr. Lloyd, Dr. T. J. O'Mahony, the late Father Luke Rivington, Dr. H. I. D. Ryder, Father T. Slater, Father Taunton, etc. These names are chosen merely at random from the Index of our magazine, but they occur, we are bound to confess, in the REVIEW (of which THE DOLPHIN is simply a younger shoot) as frequently, or more so, than any American writer of note, if we except very few among our clergy, such as the late Dr. John Hogan, the Rev. F. P. Siegfried (though he rarely signs his name to his excellent work), Dr. H. T. Henry, Dr. Stang, Father Maas, S.J., and a few others. Of story-writers we have indeed a goodly number, especially women; but of writers on topics which demand serious treatment in befitting English style, there is great want in America.

It is amusing, in view of this fact and of what the editor of *Book Notes* says about THE ECCLESIASTICAL REVIEW and THE DOLPHIN, that a writer, who signs his full name and home to a recent paragraph of the *Tablet*, should plead that he never heard of THE DOLPHIN. There are, of course, things outside of England that are not known to everybody; but the *Tablet* is cosmopolitan enough, we fancy, to tell its readers about a magazine that has been making twenty-seven volumes of good literature, to which the best of English as well as Continental Catholic scholars have steadily contributed for twelve or thirteen years.

Mr. Edwin Asa Dix has been entrusted by the Appletons (Historic Lives Series) with the biography of Samuel de Champlain, the heroic explorer and founder of Quebec, whose spirit as "Father of New France" still dominates every loyal Canadian. We are not aware that there exists a complete English translation of Champlain's works. It is a matter which the Catholics of America should have at heart.

It speaks well for Irish faith that a mutilated copy of Carslake's Gaelic translation of John Knox's Geneva Liturgy should have brought the large sum of five hundred pounds at a recent London book sale. So rare a volume—and there are only two other copies known to exist—can hardly have been popular except at bonfires on St. Patrick's Eve.

The Benziger Brothers announce for the United States a volume containing biographical sketches of English Cardinals beginning with Pope Adrian IV up to the present time, therefore including Cardinal Vaughan. It is likely to be an interesting series, of historical as well as of personal value to many an Englishman.

Felix Gras, late hero of the romantic school of Provençals, is to have a monument—most likely at Avignon, the old city of the Popes, rich alike in historic memories and in sources of inspiration for genius. Its by-ways speak of reminiscences of Petrarch and of Cola di Rienzi, and the tombs of the Sovereign Pontiffs in its old cathedral tell a sad story of exile. What a fine scene for the historic novel Avignon offers, with the landmarks of its ancient life and struggles still upon it, and its old ways and customs preserved—perhaps, because it is so rarely visited by the modern traveller. They call it the "windy city"; yet how strangely unlike it is to Chicago.

Father Devine, the Passionist, author of many spiritual and doctrinal books, among which are best known his *Ascetic Theology*, *The Creed Explained*, *The Commandments Explained*, and *The Sacraments Explained* (published by R. & T. Washbourne), has very nearly completed a volume on *Mystic Theology*.

The English translation of the fifth volume of Gueranger's Liturgical Year, entitled *After Pentecost*, is about to be issued. Another translation, part of the series "The Saints," published in French under the direction of M. Joly, is that of St. Theresa. The biography is from the pen of the editor, who also wrote the Life of St. Ignatius and the Psychology of the Saints. To judge from advance proofs sent us the English translation is a most entertaining as well as instructive addition to the already published volumes of the series. It is issued from the press of Turnbull and Spears, Edinburgh (Benziger Brothers).

Some of our Catholic papers stated, without sufficient warrant, that the subscriptions to the Cardinal Newman Memorial Fund had been closed owing to the unexpected recall of the Rev. Father Eaton, of the Oratory, to Birmingham where his presence is urgently needed just now. We are authorized to state that the subscription list continues open and is placed under the personal patronage of His Eminence Cardinal Gibbons. The names of donors of sums over ten dollars (addressed to the Rev. Robert Eaton, St. Patrick's Rectory, 242 S. Twentieth Street, Philadelphia) will be published from month to month in the official list of subscribers in THE ECCLESIASTICAL REVIEW, and also in THE DOLPHIN.

Students of Irish History will look with eagerness for Father d'Alton's History of Ireland, about to be published in three volumes. The work is to be issued by subscription, three dollars net for the first volume.

Readers of Father Dignam's *Daily Thoughts* will be pleased to find a companion volume to the little manual of spiritual suggestions in Father Clare's, S.J., *A Voice that is Still*, just published (Burns & Oates).

Books Received.

THEOLOGY AND ASCETICA.

LA SAINTE BIBLE POLYGLOTTE. Par F. Vigouroux. Ancien Testament. Tome III—Les Paralipomènes, Esdras, Néhémie, Tobie, Judith, Esther, Job. Paris: A. Roger et F. Chernoviz, Editeurs; 7, Rue des Grands-Augustins, 7. Montreal: Librairie Granger, 1603, Rue Notre-Dame. 1902. Pp. 838.

THE PSALMS AND CANTICLES. In English verse. By the Right Rev. Bishop Bagshawe. St. Louis, Mo.: B. Herder. 1903. Pp. vii—354—v. Price, $1.25 *net*.

THE SACRIFICE OF THE MASS. An explanation of its Doctrine, Rubrics and Prayers. With an Introduction by the Rev. M. Gavin, S.J. London: Burns & Oates (New York, Cincinnati, Chicago: Benziger Brothers). 1903. Pp. 176.

INSTITUTIONES JURIS ECCLESIASTICI quas in usum scholarum scripsit Jos. Laurentius, S.J. Cum Approbat. Rev. Archiep. Friburg. et Superior. Ord. Friburgi, Brisg.: B. Herder (St. Louis, Mo.). Pp. 680. Price, $3.50.

DICTIONNAIRE D'ARCHÉOLOGIE CHRÉTIENNE ET DE LITURGIE. Publié par le R. P. Dom Fernand Cabrol, Bénédictin de Solesmes, Prieur de Farnborough (Angleterre). Avec le concours d'un grand nombre de collaborateurs. Fascicule I.—A-Ω.—*Accusations contre les Chretiens*. Paris: Letouzey et Ané. 1903. Pp. 287.

THE LINEAR MEASURES OF BABYLONIA, about B. C. 2500. A paper read at the meeting of the Royal Asiatic Society. By the Rev. W. Shaw-Caldecott. With Appendix on the "Biblical Cubit: a new suggestion." (Reprinted from the Quarterly Statement of the Palestine Exploration Fund Society for January, 1902.) Hertford: Printed by Stephen Austin & Sons. 1903. Pp. 45.

WAHRE UND FALSCHE REFORM. Rede d. Hochw. Dr. Paul W. von Keppler, Bishof v. Rottenburg. Dritte vermehrte Auflage. Freiburg (St. Louis, Mo.): B. Herder. 1903. Pp. 40. Price, $0.70.

PASTORAL LETTER on "Catholic Unity," By the Rt. Rev. Mgr. Martin Garcia Alcocer, Bishop of Cebú, and Administrator Apostolic of Manila *sede vacante*. Reprinted under the auspices of the Augustinian Fathers, Lawrence, Mass. Boston: Marlier & Co. 1903. Pp. 93. Price, $0.10.

DAS WESEN DES CHRISTENTHUMS an einem Beispiel erläutert; oder "Adolf Harnack und die Messiasidee." Vortrag v. Prof. Karl Braig, Doct. Phil. et Theol. Freiburg im Breisgau (St. Louis, Mo.): B. Herder. 1903. Pp. 40. Price, $0.11.

LA DIPLOMATIE PONTIFICALE AU XIX SIÈCLE. Par le P. Hilaire Rinieri, S.J. Traduction de l'abbé J. B. Verdier. Le Concordat entre Pie VII et le Premier Consul (1800–1802). Paris: Librairie P. Lethielleux. 1903. Pp. xxxi—649. Prix, 6 francs.

BREVIARIUM ROMANUM ex Decreto SS. Concilii Tridentini restitutum, S. Pii V. Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII auctoritate recognitum. Romae—Tornaci: Typis Societ. S. Joannis Evangelistae; Desclée, Lefebvre & Soc.; Milwaukee: Prostat apud Wiltzius & Soc. 1903. Pretium, $6.50.

ANCHORESSES OF THE WEST. By Francesca M. Steele (Darley Dale); with Preface on Mysticism by the Very Rev. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; London: Sands & Co. 1903. Pp. xxii—261. Price, $1.00 *net*.

EUCHARISTIC ELEVATIONS. By the Rev. John Fitzpatrick, O.M.I. London: R. & T. Washbourne, 4 Paternoster Row; New York, Cincinnati, and Chicago: Benziger Brothers. 1902. Pp. 91. Price, $0.30 *net*.

CASUS CONSCIENTIAE. Ad usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, Casus de Theologiae moralis principiis et de praeceptis atque officiis Christianis speciatim sumptis. Friburgi Brisgoviae: Sumptibus Herder. 1903. Pp. 566. Price, $2.40 *net.*

DIE MESSE IM DEUTSCHEN MITTELALTER. Beiträge zur Geschichte der Liturgie und des religiösen Volkslebens. Von Adolph Franz. Freiburg im Breisgau: Herdersche Verlagshandlung. St. Louis, Mo. 1902. Pp. xxii—770. Price, $4.15 *net.*

PRECES GERTRUDIANAE. Vera et sincera medulla precum, potissimum ex revelationibus BB. Gertrudis et Mechtildis excerptarum. Editio nova, accurate recognita et emendata a monacho ordinis S. Benedicti congregationis beuronensis. Cum approbatione Rev. Archiep. Friburgensis et superiorum ordinis. Cum imagine. Friburgi Brisgoviae (St. Louis, Mo.): Sumptibus Herder. 1902. Pp. xviii, 275. Price, $.25.

SOCIAL QUESTION.

HEREDITY AND SOCIAL PROGRESS. By Simon N. Patten, Wharton School of Finance and Economy, University of Pennsylvania. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1903. Pp. vii—214. Price, $1.25.

THE POPE AND HIS PEOPLE. By His Holiness Pope Leo XIII. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E.; New York: Benziger Brothers, 36 and 38 Barclay Street. Pp. 288. Price, $0.45 *net.*

LE ROI DU JOUR—L'ALCOOL. Par Edouard Hamon, S.J. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1903. Pp. 138.

MISÈRES HUMAINES. Causeries Familières sur quelques défauts et vices des Familles. Par Edouard Hamon, S.J. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1903. Pp. 316. Prix, 3 fr.

LETTERS A UN PROTESTANT. Par l'Abbé Snell, du clergé de Genève; avec une Préface de S. E. le Cardinal Perraud, Évêque d'Autun, Membre de l'Académie française. Paris: Ancienne Maison Douniol, P. Téqui. 1903. Pp. xli—207. Prix, 2 fr.

FAITH FOUND IN LONDON. London: Burns & Oates, Limited, 28 Orchard Street W. 1902. New York: Benzinger Bros. Pp. 160. Price, $1.10 *net.*

THE ANTIDOTE. By the Rev. John Gerard, S.J. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. 1902. Pp. 135. Price, $0.45 *net.*

PURE SOCIOLOGY. A Treatise on the Origin and Spontaneous Development of Society. By Lester F. Ward. New York: The Macmillan Company; London: Macmillan & Co. 1903. Pp. xii—607. Price, $4.00.

MISCELLANEOUS.

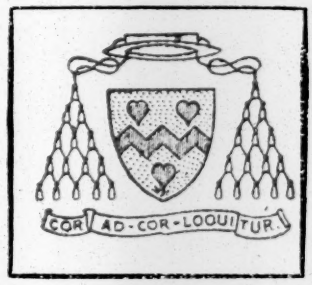
ANDREW'S BOTANY ALL THE YEAR ROUND. By E. F. Andrews, High School, Washington, Ga. Cloth, 8vo, pp. 302. Price, $1.00. New York, Cincinnati, Chicago: American Book Company.

THE UNRAVELING OF A TANGLE. By Marion Ames Taggart, author of "Loyal Blue and Royal Scarlet," etc. New York, Chicago, Cincinnati: Benziger Brothers. 1903. Pp. 146.

RIDINGDALE STORIES. By David Bearne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. xii—380. Price, $1.50 *net.*

CATHOLIC BOOK NOTES. Established 1897. Edited by James Britten, K.S.G., Hon. Secretary Catholic Truth Society. Price One Penny monthly, or 1s. 6d. per annum, post free.

THIRTY-SECOND ANNUAL REPORT OF THE PRESBYTERIAN HOSPITAL IN PHILADELPHIA, situated at Thirty-ninth and Filbert Streets. And Thirtieth Annual Report of the Ladies' Aid Society. January 20, 1903.



Memorial to Cardinal Newman

A New Church at the Oratory Birmingham

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THE debt which the English-speaking Catholic world owes to Cardinal Newman is manifold and well known, and it is both impossible and unnecessary to describe here what he has done for them by his writings and example. It is a debt which cannot be adequately paid, but should at least be worthily recognized. ¶ A new Church at the Oratory in Birmingham, the Cardinal's home, is much needed, and in 1901, the centenary year of his birth, an appeal to friends and well-wishers in England was issued to help in its erection, as being the completion of the Cardinal's work and the carrying out of his wishes. The result is stated below. ¶ It is felt that large numbers of the Catholic clergy and laity of America also would

desire to take part in promoting this enterprise, which concerns the honor of a name that is a glory to the Church of our age. ¶ The pages of this magazine are therefore used to bring the matter before them, with every confidence that the result will show the devotion of the Catholics of America to the memory of Cardinal Newman in a signal and memorable degree, and that they will thus have no small share in completing the work he began in Birmingham, and in fulfilling the aspirations of his early Catholic life.

The Cardinal Newman Memorial Fund

A number of the Archbishops and Bishops have shown a practical interest in the movement which honors English-speaking Catholics who recognize the debt we all owe to the saintly Cardinal. The following letters added to those already published testify to the favor with which the appeal meets, especially from members of our Hierarchy.

His Eminence Cardinal Gibbons

urges this noble project in the following letter addressed to the editor of this magazine:

My dear Father Heuser:

You are no doubt aware that Father Robert Eaton has received a mission from his superior, the Very Rev. Fr. Ryder, of the Birmingham Oratory, to solicit aid in the United States for the erection of a Memorial Church to Cardinal Newman. Perhaps there is no English-speaking prelate in the world whose name is held in higher veneration than that of the illustrious Oratorian. The number of those is legion who have entered the pale of the Church through the influence of his writings and charming personality.

I hope you will do all you can to make known and encourage Father Eaton's mission in the pages of the Review *and of* The Dolphin.

Faithfully yours in Christ,

J. Card. Gibbons.

Extracts from Letters

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"We recognize most gratefully the debt all English-speaking Catholics owe to the illustrious Cardinal, who has built up in so many minds and hearts the spiritual temple of Truth and Love. You have my blessing and prayers for your success *ex corde.*"

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Other contributors will be W. F. P. Stockley, M.A., Professor of English Literature in the University of Ottawa; J. Vincent Crowne, Ph.D., College of the City of New York; Thomas Walsh, Ph.D.; Very Rev. Herbert F. Farrell; Francis P. Garland, M.A.; Thomas O'Hagan, Ph.D.; C. M. O'Leary, M.D., LL.D., Manhattan College.

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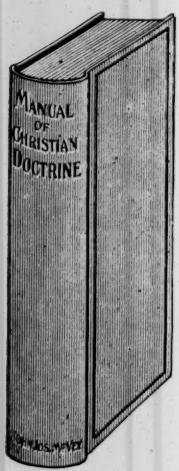

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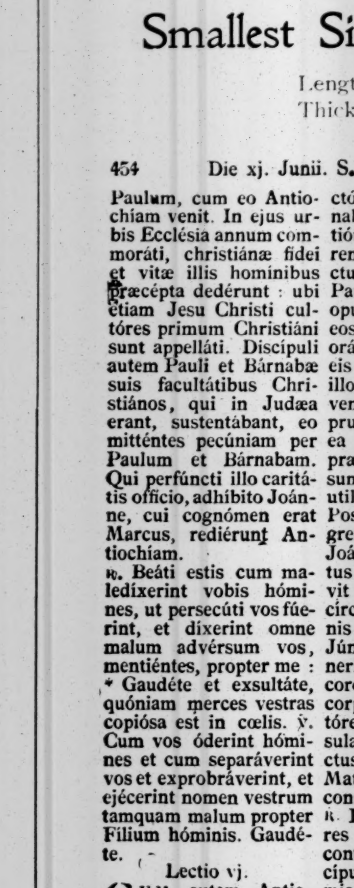

454 Die xj. Junii. S. Barnabæ.

Paulum, cum eo Antiochíam venit. In ejus urbis Ecclésia annum commoráti, christiánæ fídei et vitæ illis hóminibus præcépta dedérunt : ubi étiam Jesu Christi cultóres primum Christiáni sunt appellâti. Discípuli autem Pauli et Bárnabæ suis facultátibus Christiános, qui in Judæa erant, sustentábant, eo mitténtes pecúniam per Paulum et Bárnabam. Qui perfúncti illo caritátis officio, adhíbito Joánne, cui cognómen erat Marcus, rediérunt Antiochíam.

℟. Beáti estis cum maledíxerint vobis hómines, ut persecúti vos fúerint, et dixerint omne malum advérsum vos, mentiéntes, propter me : * Gaudéte et exsultáte, quóniam merces vestras copiósa est in cœlis. ℣. Cum vos óderint hómines et cum separáverint vos et exprobráverint, et ejécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte.

Lectio vj.

CUM autem Antiochíæ in Ecclésia cum céteris Prophétis et Dóctóribus, Paulus et Bárnabas in jejúnio et oratióne Dómino deservírent, dixit Spíritus sanctus : Segregáte mihi Paulum et Bárnabam in opus ad quod assúmpsi eos. Tunc jejunántes, et oránte, imponentésque eis manus, dimisérunt illos. Itaque Seleuciam venérunt, inde in Cyprum : ac multas prætérea urbes regionésque, prædicántes Evangélium summa cum audiéntium utilitáte, peragrárunt. Postrémo Bárnabas digressus a Paulo, una cum Joánne, qui cognominátus est Marcus, navigávit in Cyprum : ibíque circiter séptimum Nerónis annum, tértio Idus Júnii, ad Apostólici múneris laudem martyrii corónam adjúnxit. Ejus corpus, Zenóne Imperatóre, repértum est in ínsula Cypro, ad cujus pectus erant Evangélium Matthæi, Bárnabæ manu conscríptum.

℟. Isti sunt triumphatóres et amíci Dei, qui contemnéntes jussa príncipum, meruérunt præmia ætérna, * Modo coronántur et accípiunt palmam. ℣. Isti sunt qui

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